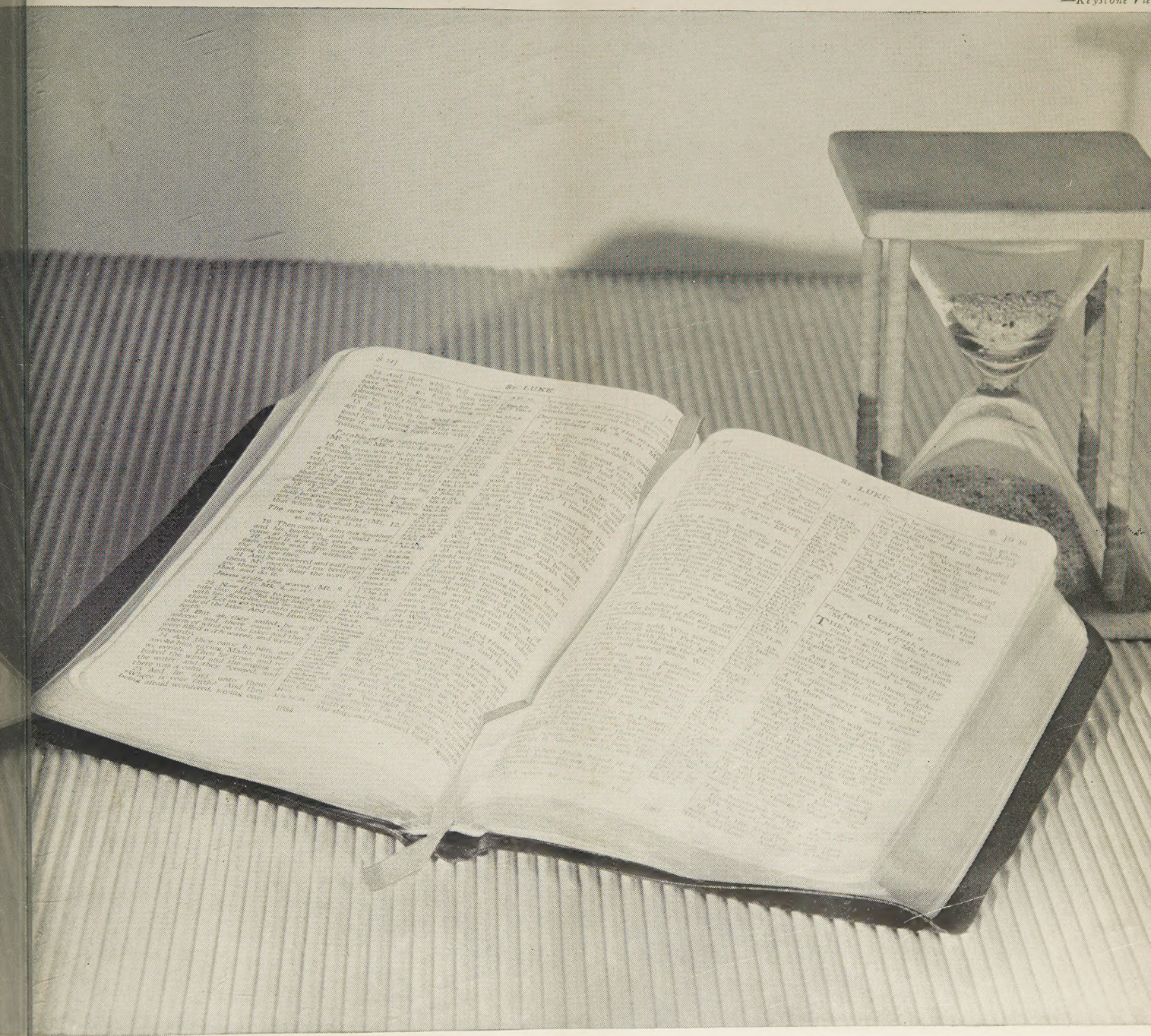
WORLD CALL

—Keystone Vie



"The grass withereth, the flower fadeth; but the word of our God shall stand forever."—*Isaiah 40:8*

NOVEMBER, 1943

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World Call

VOLUME XXV NOVEMBER, 1943 No. 10

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Circulation Corner

Chaplain Lester C. Doerr writes concerning his gift subscription to WORLD CALL:

"Your card indicating that the WORLD CALL will continue to reach me has just arrived. Be assured that I read the WORLD CALL these days more carefully than ever. Of course, it is an excellent magazine, and we need the inspiration gathered from its contents.

"I left the 32nd Division to assume the larger duties of Corps Chaplain. The work is still interesting, but there is a little more of the administrative type and a little less personal contact with the men. Hugh Mitchell, Ned R. Graves and DeWitt Sell are Disciples serving in units under my supervision."

Chaplain Granville N. Goldston expresses his appreciation for WORLD CALL:

"Two issues of the WORLD CALL have reached us in the last three weeks, and we have enjoyed them to the fullest extent. It is a splendid gesture on your part, and a generous thing for the churches to do.

"Our little Air Field is just now in the process of opening a Base Library, of which I will serve temporarily as Librarian; so I plan to place the issues, after we read them, in the Library for circulation. We hope this way WORLD CALL will do a manifold service."

Subscription Rate

The special subscription rate for WORLD CALL of $1.00 begins November 1 and closes December 31. See the announcement on page 2 for further information.

If Your Magazine Is Late

Circumstances beyond the control of the publishers have made it impossible to get magazines to new and renewal subscribers as promptly as in the past. Please be as patient as possible and the magazines will be forwarded when the orders can be handled. Blame the delay on the war!

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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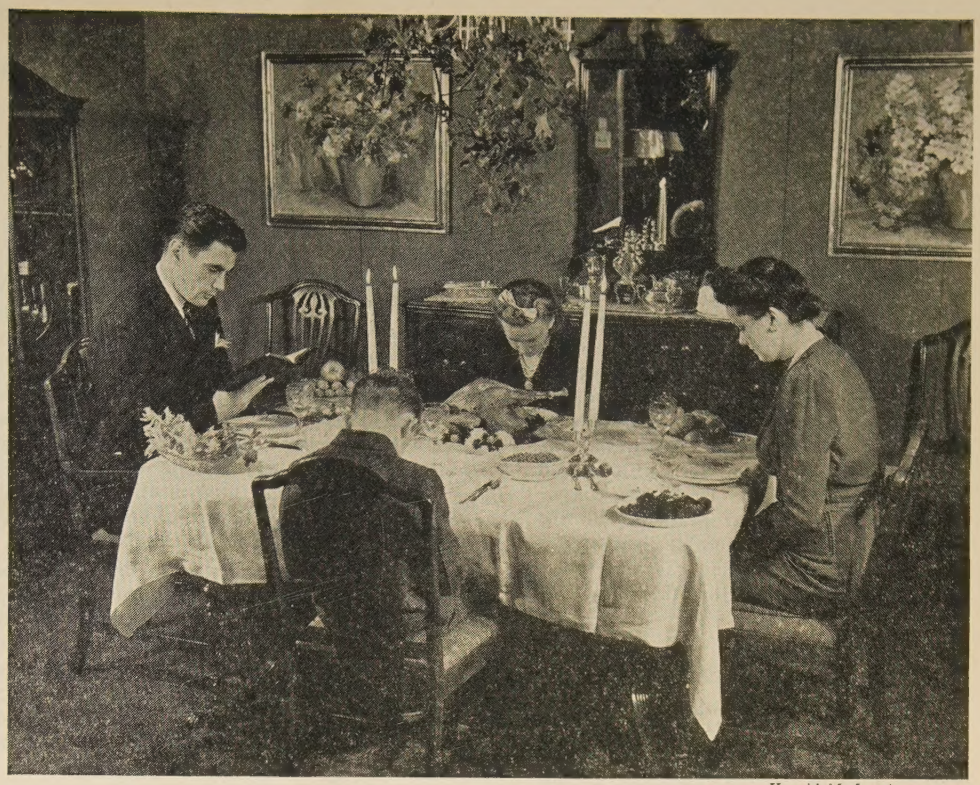
Thanksgiving in The New Parsonage



—*Harold M. Lambert*

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The Threshold

Our Cover

THIS MONTH'S cover picture, used by permission of the Keystone View Co., is of the open Bible and the hourglass. It speaks of the permanent and the transient. However great the changes which come with the passing of time, the eternal values of religion remain. It is this truth that Isaiah states with poetic beauty as he writes, "The grass withereth, the flower fadeth; but the word of our God shall stand forever." Upon the conviction as to the eternal character of the truth revealed in the Bible is founded Christian education, which is the theme of special emphasis for this issue of WORLD CALL.

Latin American Aids

The Office of the Coordinator of Inter-American Affairs, Washington, D. C., is rendering a needed service in providing various aids to citizens interested in this field. The Office makes available, free, several 16 mm. sound films on Latin American subjects, some in color. Pamphlets and posters are also available upon request.

Ten Percent Legion

Announcement is being sent to more than 4,000 WORLD CALL *secretaries of the special rate of $1.00 for a one-year subscription to* WORLD CALL *from November 1 to December 31. This rate applies to all subscriptions, new or renewal, and whether sent in singly or in groups.*

The Ten Percent Legion will be tabulated for the year ending December 31 and will include all churches sending in from Jan. 1, to Dec. 31, 1943, subscriptions totaling 10 percent of their resident membership as reported in the 1942 Year Book, with a minimum requirement of 10 subscriptions. All Ten Percent Legion churches will be listed in an early issue in 1944.

Committee on War Services

Chaplain Walter Zimmerman, of the office of the Chief of Chaplains of the U. S. Army, and Cleo Blackburn, superintendent of Flanner House in Indianapolis, have been added to the membership of the Committee on War Services of Disciples of Christ.

New Publication

Plans for the early publication of a monthly journal which will specialize in resources, methods and tools for ministers in town and country churches have been announced by the Committee on Town and Country of the Home Missions Council of North America and the Federal Council of Churches. Dr. Benson Y. Landis will serve as the managing editor. The new journal, which will be called *Town and Country Church,* is designed to acquaint the religious worker in the small community with activities and programs being carried on by churches in all parts of the country. Copies of a sample issue are available without charge from the Committee on Town and Country, 297 Fourth Avenue, New York 10, N. Y.

British Council

LONDON, October—(By Cable)—The Archbishop of Canterbury presided over a large attendance at the third meeting of the British Council of Churches held in London from September 28 to October 1.

The Council welcomed as visitors Pastor Andre Boegner of the French Reformed Church in North Africa, and Dr. Henry Smith Leiper and the Rev. Theodore C. Hume from the United States.

Among the many subjects discussed by the Council were home and family life in war, post-war conditions, rural construction, and the help which may be given by the British churches to the reconstruction of church life and work in Europe. The Council also heard reports on the "Religion and Life" weeks that are taking place in many parts of the country. It considered youth problems and the training of youth leaders, and welcomed the importance attached to religion in the recent White Paper on educational reconstruction issued by the Board of Education.

The churches have formed a special committee to consider the rehabilitation of Christian institutions in Europe. The conviction by which it is animated is that any help which may be given to the European churches must be the kind of help which they themselves desire. It is also felt that the giving will not be entirely in one direction. While those churches which have not suffered persecution may have to give on a material plane, it is realized that the Continental churches which have suffered so acutely will have a great contribution to make in the realm of spiritual experience.

World Community Day

Do American women approve of the United States participating in a world organization for the purpose of insuring a just and durable peace?

This question will be asked of American women who join in observance of "World Community Day" November 11, the 25th anniversary of the signing of the armistice in World War I.

World Community Day has been designated by the United Council of Church Women, fellowship of women's church organizations embracing more than 10,000,000 women, to call "all church women to unite in a day's study of their responsibility for a just and lasting peace in a new world order and to continue programs of study and action in every church in the community."

Eyes On the Orient

By Dr. M. Searle Bates

Western friends of the church in China understood the conditions of its life in the years before the war, though too often in the limited terms of personal interest in a few missionaries or perhaps in terms of a denominational or institutional fragment. Since Pearl Harbor, the breaking of many of the old missionary connections, the cutting off of the occupied areas, and the near-stoppage in mail services to Free China have made it almost impossible for most friends to develop a fresh grasp of the thrice-changed scene. However, the total of information now available to missionary organizations, centered about the correspondence of the National Christian Council of China, is adequate for a tentative sketch of the Chinese church today.

The Occupied Areas

Over 60 per cent of the numerical strength, and a much higher ratio of trained leadership, developed institutional and economic support of the Protestant movement were (before the war) in territory now controlled by the Japanese. The general membership has lost a little by migration. Professional and lay leadership has lost heavily. The transfer (to free territory), the destruction and the confiscation or forced closing of institutions have drastically reduced Christian effort.

Local churches seem to have suffered the least shock, though they all lose with associated institutions, at the same time that missionaries, foreign funds in any form, and some elements of Chinese leadership are removed. In some instances they have recently lost their buildings. The total injury of six years of war, plunder and Japanese exploitation has sadly reduced the physical and economic strength of the ordinary church group. Only a people as durable as the Chinese could provide so many encouraging reports of local church spirit and effort as came out from the occupied areas in 1941. But irregular weakening is inevitable, in all human expectation.

Free China

The minority of the Christian movement is scattered over an enormous range of countryside, from the Fukien and Kwangtung coasts to Tibet, from Inner Mongolia to the borders of Burma and India China. For the most part it is interior back country, intersected by numberless ranges of hills, without steam transport and possessing few trucks and planes.

The Christian church has had to contrive in its weak dispersion timely substitutes for the organizational and institutional mechanisms lost or suspended in the old centers of Shanghai, Tientsin

(*Continued on pages* 38.)

WORLD CALL

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VOLUME XXV NOVEMBER, 1943 NUMBER 10

"The Four Decencies"

MOST students of public life in Great Britain have been impressed by the serious and thoughtful approach which people there, regarded as belonging to the laboring class, usually make to the discussion of economic and political questions. The average British worker is rather well informed on both domestic and foreign affairs. He is inclined to express himself freely and ordinarily does so with force and clarity. He is not to be counted on merely to follow the leader and is wont to make his opinions and wishes known to those who represent him in political or industrial life.

These characteristics are frequently reflected in the rugged phrases which come from periodical gatherings of British labor. An example of what we have in mind is found in the reports of the Trade Union Congress held in Southport, England, early this Fall. The resolutions of this important body dealt with many questions. They were, in the main, neither extremely radical nor reactionary; but rather, were mildly progressive. One of the most striking statements of the Congress was one which brought forth a new and colorful phrase—"the Four Decencies." These decencies were declared to be *a decent job, a decent home, decent education* and *decent social insurance.* One need not belittle such pronouncements as the Atlantic Charter and the Four Freedoms to recognize that this terse statement of "the Four Decencies" touches upon something which great numbers of ordinary people will consider much more real and tangible.

Education Must Go On

ONE of the greatest dangers faced by a people in time of war is the danger of neglecting the education of its children and youth. This is a danger that the American people face right now. In the judgment of competent authorities there are developing in this country gross inequalities in the distribution of educational opportunity. The situation is due in part to an unprecedented shortage of competent teachers and is made especially serious in some sections because of inadequate appropriations for the schools.

Several months ago it was reported that 39,000 teachers had been drawn into the armed services and that another 37,000 had found employment in war industries or in some other form of private employment. This movement was to be expected as an accompaniment of a national life geared to war and wartime production. There can, however, be no doubt but that it has been unduly accentuated by the low level of teachers' salaries. When it is recalled that five out of twelve of our teachers now receive less than $1,200 a year, and that a large proportion are paid less than $800 a year, it is easy to understand why many trained for this important work are turning elsewhere in order to earn a livelihood. Even so, we grasp only with a sense of deep shock the significance of the statement that 20,000 public school classrooms will be closed this year for lack of teachers.

There is no ready solution to this important problem. It must be approached from many angles and the approach must be characterized by imagination and courage. From the standpoint of personnel, it may be well to consider the example of Great Britain, where the government not only appropriated last year the largest amount of money for education in the history of the country, but also recalled from the armed services 75,000 former teachers and put them at this task so essential to the future of society. A first need for Americans is to realize that the problem is not one which can be dealt with wholly upon a local or state-wide basis. Education is so basic to the life of a democracy that the standards and opportunities of the most neglected section of a nation are the concern and responsibility of the entire country.

Those who will take the trouble to study the results of recent reports on the educational status of various population groups will know that we are sounding no false alarm. Of the 27,580,000 men in the United States between 18 and 44 years of age, 1,458,000 report four years or less of schooling. In 1940 an estimated 750,000 children of elementary school age were not in school. In the same year the high school enrollment fell short, by approximately 1,700,000, of including all of those of high school age. This is a situation which cannot be permitted to continue if democratic principles are to prevail. Well has the British Trade Union Congress included in its list of "Four Decencies" the right of a people in a democracy to "a decent education."

WORLD CALL

One of the most important services Christian citizens can render in the very days in which we live is that of supporting locally, in the state, and nationally efforts to maintain and improve standards of public school education. To do this will not always be easy and it will at times evoke the opposition of associates who do not see or do not care. It is to be remembered, however, that the education of a child cannot wait. If in this hour of crisis, we fail to give ourselves to this urgent need we shall have failed a generation that will determine the character of tomorrow's nation. We must not fail. Education must go on.

Ministers' Conferences

AS THESE words are written Disciples of Christ are in the midst of a series of the most successful ministers' conferences that have been held in recent years. Seventy-five such conferences are being held across the country. The response in attendance thus far has exceeded all anticipations, and the participation in the discussions has been upon a high spiritual level. Ministers have seldom borne responsibilities equal to those they carry today. These conferences have given them a chance to look at their tasks together. We believe it was an act of wisdom to invite to these meetings only pastors of churches. The "executive session" idea has made for a closer fellowship and for a mutual sharing which would not otherwise be possible. In every conference there have been numerous expressions of appreciation for the opportunity and a voicing of the hope that similar meetings may be planned in the future. We hope that this advice will be followed.

Making Our Own Goal

UNIFIED Promotion, through which most of the world causes of the Disciples of Christ cooperate, is carrying on an experiment in the setting of financial objectives this year. Usually there have been sent out from the central offices certain definite goals for the various organizations of local churches. These have, of course, been based upon records of past giving and upon resources and interest. They have always been suggestive and have been subject, of course, to acceptance by the local groups. This year it was decided to send out no such goal suggestions whatsoever. Instead, each church and organized group is asked to set its own goal after prayerful study of the world needs and of the brotherhood program. Such a procedure constitutes a real test of the local church. Always, there have been those who objected to the suggestion of goals, simply because they felt that no one else knew of their peculiar circumstances. Here, we repeat, is the test. The needs are greater than ever before. The resources are in the hands of the people. The churches are put on their honor. Will they measure up? It is our deep conviction that they will.

Building the Budget

IN OUR October issue Barton A. Johnson wrote of the success with which the congregation to which he ministers, South Street Christian Church of Springfield, Missouri, has sought to make the building of the annual budget an educational enterprise. We wish that every congregation of Disciples of Christ might have such an experience this year, not in order that support for the church and its world causes may be increased, but in order to develop in the members those deeper loyalties which help to make the church far more than a merely human institution. The church needs, not simply people who give, but, far more, people who give intelligently and from developing conviction.

At this period of the year, so commonly a time of budget making, we would urge the adoption of this educational method, especially with regard to those great agencies of cooperative Christianity, the Federal Council of Churches of Christ in America and the World Council of Churches. A thousand churches, which have neglected the support of these great Christian bodies, should put them into their budgets for respectable amounts in 1944. Even more important is the need for presenting this significant work to the members of the churches. Only thus can we expect to build up the larger loyalties. Pastors and church leaders, sensing this need, will do well to write these agencies for literature on their work.

Information concerning the work of the Federal Council may be secured by writing Dr. Samuel McCrea Cavert, 297 Fourth Avenue, New York City.

Dr. Henry Smith Leiper, American Secretary of the World Council of Churches, 297 Fourth Avenue, New York City, will gladly forward information concerning the work of that great organization of world Christianity.

International Convention

A QUESTION raised whenever Disciples get together in these days has to do with the International Convention set for May, 1944. There seems to be a general desire for a convention if conditions permit. At the same time, there are few who do not see the difficulties in the way of holding so large a gathering in wartime.

On October 8 the Convention's executive committee met with representatives of affiliated organizations for the express purpose of facing this question. The following action was voted unanimously:

1. That it is the sense of this group that we should hold an International Convention at the earliest possible date.

2. That we do not think it possible to hold an International Convention in May, 1944.

3. That the president of the International Convention be asked to call this group together early in 1944 to consider the possibility of holding an International Convention later in 1944.

We believe that this action was wise and will meet with brotherhood approval.

Christian Education, the Key to the Kingdom

By M. OWEN KELLISON*

CHRISTIAN education is the key to the kind of person we want to be; it is the key to the kind of persons we want others to be; it is the key to the kind of persons we want to live with in our world. Christian education is the key to the kind of social order we want; it is the key to the kind of economic order we want; it is the key to the kind of world we want. Christian education is the key to the Kingdom of God on earth.

It is not too far amiss to believe that Jesus had in mind the coming of the Kingdom of God on earth. It is no strain on the imagination to believe that he deliberately wished its coming and worked for it. He taught his disciples concerning it. He taught them to pray for its coming, saying, "When ye pray say, '. . . Thy kingdom come, Thy will be done on earth . . .'"

We can well believe that Jesus actively engaged himself in making real the great ideal for which he taught his disciples to pray. Jesus made it his business to make for the coming of the kingdom here among men—for the consummation of the Father's will where people live.

Jesus knew how to bring the kingdom in; he knew the secret of change; he had the key to the kingdom. He used that key continuously—Christian teaching! "He taught them." "He taught in their synagogues." "He taught as one having authority." Jesus was the Great Teacher. The so-called Sermon on the Mount is really not a sermon. It is a lesson; it is prefaced by the Scripture itself as a lesson: "And when he was set, his disciples came unto him and he opened his mouth and *taught* them." More than anything else Jesus was a teacher. For him Christian teaching was the key to the kingdom and he used it continuously. "He taught them"!

Jesus used Christian teaching as the key to unlock the minds of men to the wonders of God's rule on earth and to its workableness. Jesus recommended this key of Christian teaching to his disciples as being the most potent instrument possible in carrying forward the work of bringing in the Kingdom of God.

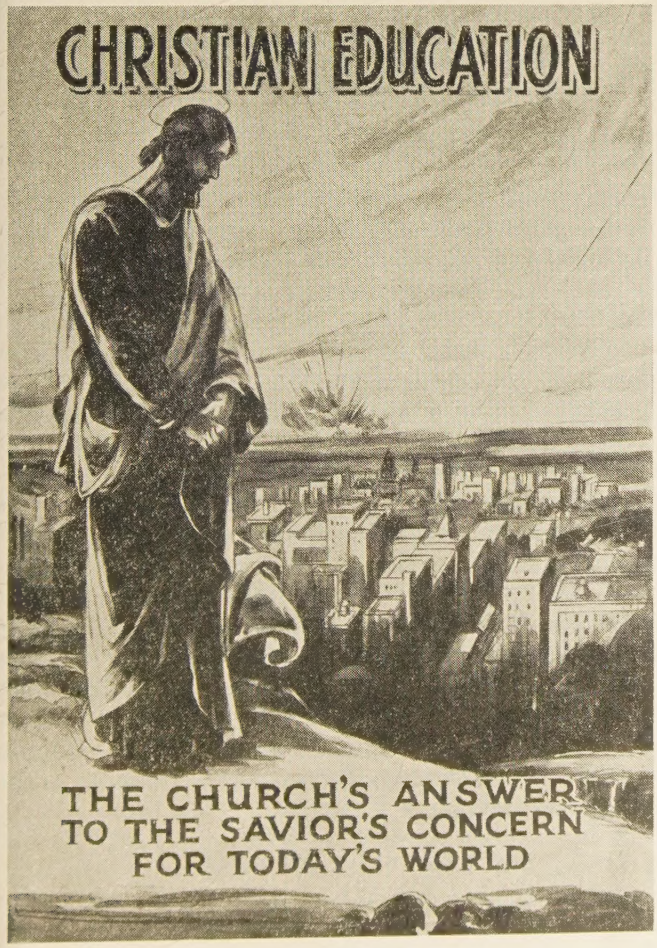
This idea of the keys of the kingdom came from an expression used by Jesus in conversation with Peter at the time of Peter's good confession, when Jesus said: "I will give unto thee the keys of the kingdom," and the idea of Christian education being the key to the kingdom came when I began a real search to see what Jesus gave Peter. The only absolutely tangible thing that I could find that Jesus actually gave Peter that would unlock anything was the Great Commission and he gave that to the rest of the eleven also.

Now, as you know, the Great Commission is a commission to teach—"Go teach!" "Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you."

Yes, Jesus promised to give Peter the keys of the kingdom and he did—to Peter and the rest of the eleven; he gave them the Great Commission, the command to teach. The key Jesus gave the apostles with which to unlock heaven and earth was Christian teaching and with it you can do just that—unlock heaven and earth. Education will unlock men's minds, and men's minds determine what they are and what the world is to be. If that education is Christian, men will be Christian and the world will be Christian. Christian education is indeed the key to the Kingdom of God on earth.

However, no locks will be turned and no doors will be opened and the kingdom will not come unless the key is used. It is ours to thrust in the key and to turn the locks and open the doors of the coming King-

*Executive secretary of the department of religious education of The United Christian Missionary Society.



dom of our God and his Christ on earth. It is high time the church was making use of this most potent instrument known to man or God to change the lives of men and build Christian character and a Christian social order. It is time, yes, high time the church went all out in a thoroughgoing teaching program. Every child, every young person, every adult should be reached effectively with Christian teaching.

It can be done. There is no excuse for its not being done. The churches in any community can, if they will, unite their forces in manpower and in resources, organize to reach every person with Christian teaching. When Hitler can reach the youth of Germany with his propaganda of Nazism and bring every child up on a Nazi diet, is it too much to say that the church of Jesus Christ can reach every person with the gospel of Christ? No, not if the church is still Christian, not if the church still believes in its Lord and is willing to follow his leading. It was he who said, "Go teach all nations. Preach the gospel to every creature." The church can reach every person with Christian teaching if it will catch again its Master's crusading spirit. It can if it will take its business as seriously as he took his.

The business of the church is to teach. So long as the church is Christian it must teach. Its founder was a teacher. The marching order he gave his church was to teach. Its commission will not be fulfilled so long as there is an untaught person in the gospel truth. O church of Christ, rise up and teach—teach the multitudes the way of love, the way of peace and brotherhood, the way of good will, the way of Jesus Christ. Christian education is the key to the kingdom.

But there are those who say, "The Church *is* teaching, or the church does teach, or the church has always taught." Yes, I know, and I would wish to take no glory from the great achievements of the church. God only knows how much worse the conditions of life might have been had the church not done what it has; but saying that I must say that the church has not done all that it should have done, nor all it must do. Not when after twenty centuries half the world is unreached; not when in these United States sixty million people are unreached with any kind of formal Christian teaching.

The Protestant church in most places is still content with a Sunday teaching program. A Christian order can never be established on a Sunday program alone. The church must establish a weekday program of Christian education in every community everywhere. This is absolutely necessary if all children and young people are to be reached with a life-changing program of Christian education. While Christian education is the key to the kingdom, the key has to be used more than one day a week. It has to be used continuously—Sunday, weekday and in vacation time. If the church is to save the world, and that is the church's job, it will have to reach all the people continuously with effective Christian teaching, remembering that Christian education is the key to the Kingdom of God on earth.

"It Is Later Than You Think"

By GEORGE WALKER BUCKNER, JR.

OCCASIONALLY there come from the press, books which, apart from the significance of their content, bear titles that are in themselves meaningful and compelling. One need not read Max Lerner's *It Is Later Than You Think* or Adolph Keller's *Five Minutes to Twelve* to sense the urgency which gave speed to the pens of these commentators on contemporary civilization. Their flashing, prodding, stabbing calls come as voices crying in the wilderness. Yet, though in a wilderness of confusion and disintegration, they seem to cry out, not in despair but in hope. When one suggests that it is five minutes to the midnight hour of impending crisis, there is the implication that something can be done in those fleeting, fragmentary moments that remain. And even though it is urged that it is later than we think, still, it is suggested that it is not *too* late. Else why the warning?

Progress Not Inevitable

Not just today, but in every age of which we have knowledge, there have been such voices, calling upon humanity to do that which will avert an impending doom. Sometimes the calls have been heeded, sometimes disregarded. The common life of mankind has not always moved in the way of progress. As Nicholas Murray Butler has pointed out: "It is perfectly possible to destroy civilization. Civilization has been destroyed before, and it has taken a thousand years to repair the damage done in a generation or two." There are those who would go further and say that we ourselves live, not just in a time of danger, but in a period of disintegration which none can change. They accept the appraisal of Santayana that "Civilization is perhaps approaching one of those long winters that overtake it from time to time." Others would appropriate Dean Inge's even blunter statement that what we are witnessing is "the suicide of a social order."

Only Education Can Avert Catastrophe

Whatever one's forecast of the future in the light of the present, it is difficult to refute the interpretation which sees civilization as "a race between education and catastrophe." Catastrophe is always in the offing, and all we need to do to make sure its coming is to do nothing. And the only way to avert catastrophe is the way of education.

Profiting by Mistakes

One of the most satisfying comments upon the nature of man is that he is the animal that *learns*. The beaver

builds its dam today as its ancestors built a thousand years ago; and so the bee compounds its honey. But man is capable of learning, of correcting his mistakes and profiting from the experience of past generations. Accordingly, when men of discernment look at our times and warn that it is later than we think and that the cycle of opportunity will soon have passed, they are but pleading that we give education a chance. They are saying, "There are things you ought to know, lessons you ought to have learned. You have not profited by your experience. This is no time for inaction. Catastrophe is in sight. It is later than you think. There is little time left, and no time to be lost. But there *is* time enough to do *something*. What will you do?"

Such voices are right. It is later than we think. We have failed to learn from experience, and catastrophe is not impossible. No half-hearted measures will win civilization's race for education.

World Order

It is later than we think in the struggle for world order, for a just and durable peace which will permit the people of the world to give their energies to the building of a better life instead of wasting their blood and substance in suicidal wars every few decades. A quarter of a century ago there were millions who felt that there was a chance for the beginnings of a world order. But, first of all in America, and then in other countries also, selfish or unseeing leaders sprang up to block the way to world cooperation and to call men to the isolation of self-contained nationalism. The result was the refusal of the way of cooperation and the building up of rivalries that made war inevitable. And now, once again, many are seeing possibilities for building upon the wrecks of war a cooperative international life in which there will be no "have-nots" as against the "haves," and in which ruthless, selfish aggression will be thwarted by *collective* security. If the events of the past quarter of a century have taught us anything, surely they should have taught the futility of seeking national security and opportunity alone. Unless that lesson is learned the present war will end in a series of realignments of national strength in preparation for another war which the children of today's youth will fight. It is later than we think. If we are to win the race with catastrophe there is no time to be lost. The responsibility of the forces of education is sobering.

Interracial Conflict

It is later than we think with respect to efforts toward the right solution of problems of the relations of the races. This is true in America and throughout the world. In the international field much will depend upon action taken and attitudes revealed in the immediate future. In China there are more than 400,000,000 people of color and in India nearly as many more who are scutinizing the words and actions of the white and "Christian" democracies as never before. That an attitude of genuine respect and good will would win them quickly, no student of world affairs can doubt. They can be won as allies and comrades in the struggle for a decent world. On the other hand, they can as readily be thrown into antagonism by evidence of disrespect for them as people and disregard for their rights. If the people of today's democracies fail to sense the need for a just solution of the question of empire and the economic exploitation they may as well prepare for a struggle of proportions almost beyond our imagination—and a struggle in which the darker races and nations will far outnumber their antagonists. But there is no need for them to become antagonists. We of the privileged races and nations have blundered again and again. Too often we have failed to learn by our mistakes. It is later than we think. The time of reckoning is almost at hand. But there is time enough if we will only seek the solution of our problems in intelligence and with good will. Catastrophe in the area of race relations on the international scale can be prevented only by education which will quickly change the attitudes of great masses of people and of their leaders.

An American Question

The same principle applies to the question of race relations in America. The only method that has ever operated with any degree of success in the field of race relations in America is that of mutual respect and reliance upon the basic principles of democracy. As Booker T. Washington said, "You cannot keep a man in a ditch without getting down in the ditch with him." A nation which confines races to disease-breeding ghettos and slums, denies them equal rights before the law and equal educational opportunities, and closes to them doors of vocation to which their capacities and training entitle them to enter—such a nation will remain "in the ditch." Catastrophe is the price to be paid for failure to learn.

Fortunately, there are evidences all over the country of a new awareness of the significance for our future of the way we face the relation of the races in our midst. North, south, east, west, people see that there can be no decent common life except on a basis of justice and good will without respect to race. There is hope that the growth of such attitudes will prevent the disaster which otherwise threatens.

Will We Learn

Whatever the problems we face in this race to avert disaster the question of deep significance is: Can we learn? We have met with disasters before. We have made mistakes and have paid the price. Will we refuse to make the same mistakes and pay the same price again? Will we waste our pains or learn from them?

It is at this point that the church and Christian teaching have much to give to our times. *Christian* education is concerned with spiritual ends. It knows the deep values of pain and suffering and defeat. Its testimony in this hour of humanity's need is that, though it is later than we think, *it is not too late.*

"Man becomes man only through the process of education."—*Immanuel Kant.*

"If a nation expects to be ignorant and free in a state of civilization, it expects what never was and never will be."—*Thomas Jefferson.*

American Foreign Missionaries and American Good Will

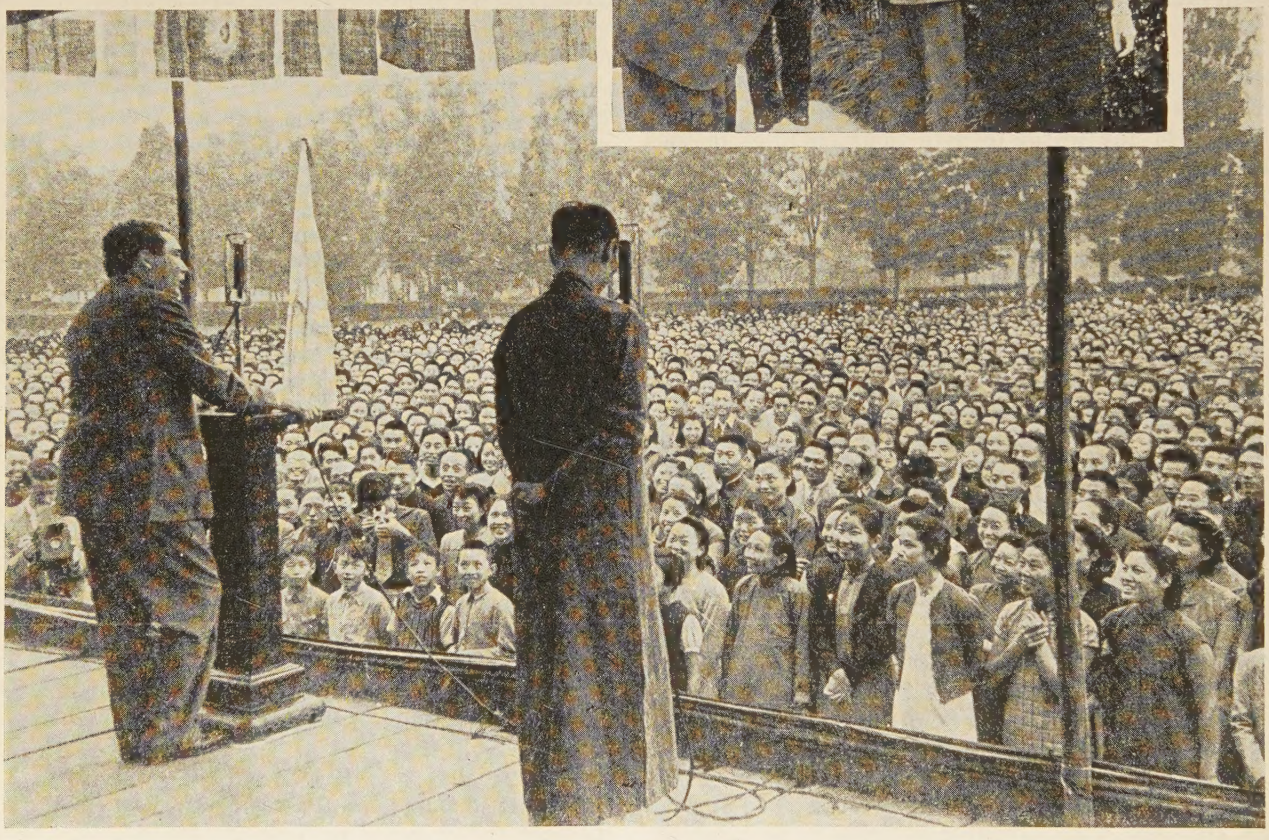
A Tribute to the Foreign Mission Enterprise for its Contribution to the Building of Good Will

By WENDELL L. WILLKIE*

Photos by Thomas Kwang, Chengtu

RIGHT: Mr. Willkie is welcomed to China by Madame Chiang Kai-shek, as the Generalissimo smiles approval.

BELOW: Mr. Willkie, through an interpreter, addressing students at Chengtu, among them students of Ginling College and Nanking University in which Disciples cooperate.



ONE of my keenest impressions from my recent trip around the world, after talking to hundreds of persons, important and unimportant, is that people all over the earth are breaking old bonds; the bonds, for instance, of imperialistic domination; the bonds of ancient priestcraft, so especially marked in the Moslem countries; the bonds—as in China—of old traditions now obsolete. All over the earth there is a ferment, not just of masses, but of individuals, millions of them, who are acquiring new individual hopes and are preparing to accept the individual responsibilities that support such hopes and aspirations.

This new awakening, this democratic ferment, is closely bound in with a fact to which I have often referred since my return. I mean the existence of almost universal good will toward the United States of America. Without this good will, I would be fearful that this war will be only another war, tragically, because uselessly, fought. I see this good will as a cement, binding the nations of the earth together. And the most important hope I have, as I look forward, is that this cement shall hold.

Expect Period of Demoralization

Undoubtedly, after the war, we face a period of demoralization. An effort of such magnitude as this war, involving so many people and such intense passions, must produce emotional, psychological, and moral reactions. That period will be critical for all

*This article is condensed from an address by Mr. Willkie at the 1943 meeting of the Presbyterian General Assembly. For the cuts used on this page WORLD CALL is indebted to *Missions*, well-known publication of the Northern Baptist Convention.

of us. It will be critical for the United States. It will be critical for the cause of freedom. In that period, the democratic ferment of which I have spoken might well degenerate into chaos. And in that chaos the United States would inevitably become involved. The cause of freedom, even here among us, might well be lost. This is, surely, a danger that we face. And as I see it, our chief insurance against such a calamity is this good will—this cement which now binds so many peoples together in a common faith in America. Only if the cement holds, only if the good will continues to bind, can we hope in the future to build strongly enough to support freedom—and well-being—and human faith.

Many Factors of Good Will

Now this good will toward the United States is the result of many factors; all created for the most part not by a few selected official leaders but by a multitude of Americans who in industry, agriculture, education, the arts, medicine, science and religion have exercised the qualities of individual leadership around the world. For instance, other people admire our wonderful industrial development, but are watching to see how widely we diffuse its benefits among our own people. Our motion pictures, even when they are presenting our less glamorous conditions, portray for them what seems to these people an almost fabulous standard of living that has come in the wake of that industry: the people of other lands want to emulate that standard. Even more important, they know that, however good or bad our international policies, we have no desire to rule, own or control them. They have confidence in us because they know that however powerful we may become, we do not want to enslave them. Those are some of the reasons for the existence of this good will, so indispensable to world recovery.

There is another reason, one of particular interest to the Christian people of America. Back in my home town in Indiana when I was a boy, we were always raising funds for foreign missions. Our Sunday schools provided us with books on foreign lands written by returning missionaries. They stimulated our interest in foreign countries, especially China, and we all gave our small contributions for the work that those Americans were doing. In later years, I sometimes wondered about the wisdom of foreign missions. In the light of the great teachings and the age-old civilizations of the East, it sometimes seemed to me presumptuous on our part, to aspire to convert the entire world to our particular religious views.

Trip Revealed Value of Missions

On my recent trip, however, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions both to the lands they serve and to the cause of good will for America. Every where I went I found American colleges, schools, hospitals and churches, many of them supported by the churches of this land. I found American missionaries, men and women, exerting a leadership—a human and personal leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but of our own United States.

It is difficult to find words to describe the effect of these missionaries upon an American traveler. I cannot possibly hope to convey to you what it means after flying over thousands of miles of uninhabited mountains and desert to reach a small town, or maybe a great historic city of glamorous legend; to be greeted at an airfield by the local dignitaries; and to find, in a milling crowd of thousands of people dressed in strange garbs, speaking strange tongues, a little group of American missionaries, maybe half-a-dozen, or ten, or twenty, with their wives and children, who have come in from miles around. There they stand, clean, fresh, healthy, familiar, respected by all for their kindliness.

Found Universal Enthusiasm for Life and Deeds

I asked people in every land whether they were not resentful that these foreigners should invade their country. The answer was universal enthusiasm for what American missionaries have done and for the lives they lead. The missionaries are not resented, but respected and admired. This is because they have contributed so much more than mere preachment. As individuals they have exercised qualities of leadership in tiny villages and remote spots throughout the world. Their kindliness is proverbial. They have brought with them a high standard of health, of cleanliness and medical care. They have brought also a standard of character that has helped to awaken in age-old, habit-ridden communities new self-respect and well-being.

Stimulate Desire for Education

Furthermore, the missionaries have everywhere stimulated a desire for education—not mere dusty scholarship, but reading and writing, the arts and sciences, living knowledge that binds men together. When Hitler wanted to prepare his people for war, he burned the books. We who want to prepare for peace must open them—open them all over the earth. China, for example, is now going through a kind of educational revolution, with millions going to school. It is this process that has made China today no longer a nation of inert masses, but a nation of individuals—individuals who are willing to fight and die for a future of freedom. They are just beginning to glimpse a future which they know is inevitably tied with the Western democracies. The germ of this process, in my judgment, was planted 50 years ago, under the patient work and leadership of men and women who received little acclaim and no reward except the satisfaction of accomplishment. All America knows some of their sons and daughters.

American missionaries and American schools and colleges have played a similar role elsewhere. Turkey has become one of the most modern of nations. She has adapted many of our Western institutions to her own chosen way of life; and she has acquired social and economic standards that are amazingly congenial with ours. Today she turns in her thinking to the Western world to which her neutrality has been

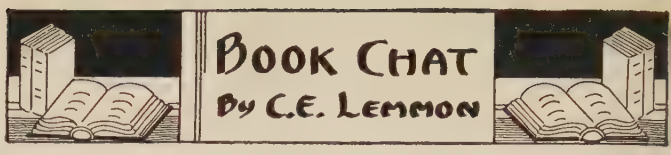
a bulwark. One of the big factors in this attitude has been Robert College at Istanbul.

This kind of work, in which our American missionaries have been so loyal and conscientious, is a fine example of what I mean by leadership. The missionaries themselves are leaders—but that is not all the point. They teach the people to provide their own leadership. They develop within their missions a sense of well-being, of self-reliance, of self-respect; others in nearby communities are awakened to these new forces; the movement, constantly nourished by Western ideals, spreads outward to revitalize an entire nation. That is the practical and living process that has been going on now for decades. And that, I believe, is one of the chief causes for the good will toward the United States.

Furthermore, it is multiplicity of leadership exercised by thousands of men and women that is responsible for one of the most striking contrasts in the Far East today. In Japan, Western education, Western industrial development were welcomed more eagerly and earlier than in China. But they were imposed upon the people from the top by the leadership of a ruling clique who were interested solely in the commercial, mechanical and military advantages to be derived from these new ideas. In China, these same ideas spread slowly through the people, initially under the leadership of missionary educators, doctors and religious teachers who were primarily interested in ethics, culture, and ways of living. Consequently, in Japan, tyrants perverted the great power of modern industrialization to efficient, mechanized barbarism. In China, the people, through their own leaders, have found in Western ideas the way to individuality and freedom based on the principles of truth and justice by which nations must live.

Inspiration for Enduring Peace

Today our energies, our minds, our hearts are consumed by the urgencies of the war we are fighting. But our hopes turn to the future. Deep in our consciousness we find ourselves saying again and again: "When the war is over—?—" and, tentatively, fearfully we begin to plan our personal lives. But we are beginning to realize that we can make no plans, we can have no personal lives if the world around us is not at peace. We know that the fighting will be over and we shall have a technical peace. But how can we make that peace real and enduring? If we are intent on establishing in this world a future where men can live in peace and enjoy the benefits of modern civilization, if we wish once more to be able to plan our lives without an overhanging burden of fear, we cannot rely merely upon governmental forms or world councils or the intricacies of diplomacy. A world of peace and well-being, to survive, must rest upon and be suffused with those age-old principles which the churches have been teaching throughout the centuries. It must find its inspiration in the leadership of a multitude of people who to Cain's ancient question: "Am I my brother's keeper" have the courage to answer, "Yes."



GEORGE WALKER BUCKNER, JR., editor of World Call has written a book called *Concerns of a World Church*. It was written out of a background of wide experience and travel. Dr. Buckner is the only Disciple to attend all three of the ecumenical conferences at Edinburgh, Oxford, and Madras. He heard Niemoeller preach from his Dahlem pulpit in Berlin. He was one of a small group of religious editors to interview Roosevelt and get a pre-view of the Four Freedoms. He has been close to the current movements so vitally related to the universal church.

Concerns of a World Church is a book that hits center. The ecumenical church cannot exist in a vacuum. Great and terrible issues move across the surface of our world. The ecumenical church cannot be made to live out of pious hopes. It must face obligations and tasks. It must have things to do. These tasks must be challenging and should be well defined. Without this, the whole movement could thin out into nothingness, a kind of vapid piety without significance or force. The author has outlined the tasks and written the definitions with clearness and logical consistency. The title is apt. The world church has concerns and these concerns are vital, timely, and desperately urgent. There are thirteen of these concerns. Some of them you could anticipate, such as the church's concern for faith, for peace, for race, for education, for freedom.

Concerns of a World Church is a book to use. Other books have been written which are more voluminous and pretentious, but none more usable. The author has been a pastor and he knows what the local church needs. The book is just right for adult Bible classes, thirteen lessons for a single quarter of the church year. What a lift it would give if thousands of adult classes would use this as a text for study during this coming year!

New Book by Ferré

Nels F. S. Ferré is one of the rising young theologians of our time. His latest book, *Return to Christianity*, is shorter and more popular in style than his two previous works *The Christian Faith* and *The Christian Fellowship*. This new book consists of four lectures on the themes, "Christianity and Truth," "Christianity and the Individual," "Christianity and the Church," and "Christianity and Society." The root claim of the Christian religion, according to the author, is that God is "unlimited, objective, self-giving love" and this claim is "central for both faith and life and constitutes the fulfilling and revolutionary uniqueness of the Christian faith, which should dominate its very last and least doctrine." If Christianity is to be a vital force, it must return to its roots, this conception of God as self-giving love. It is only by such a return to a radical and absolute conception of God with all of its implications for the Christian life that we can anticipate a renewal of the Christian hope.

Religious Book Club Selection

Sherwood Eddy has been busy for many months in the library of Union Theological Seminary writing a short life of Christ which he calls *A Portrait of Jesus*. It is an excellent book and was a recent selection of the Religious Book Club. He has sifted the literature well, organized the materials with discrimination, and equated the whole against his own positive and forthright convictions. It is a convincing presentation of the Christ of the Gospels, with a background of critical scholarship and yet simple and direct in statement.

Dr. Stolz' Last Book

The church has suffered a decided loss in the death of Dr. Karl Ruf Stolz, prolific writer in the field of applied psychology and religion. His latest work, *The Church and Psychotherapy*,

(*Continued on page* 39.)

A Week of Compassion

February 20—27

EMERGENCY Million was planned to meet emergency needs for a period of two years which ended June 30, 1943. There are some services of our brotherhood, however, which demand continuation and necessitate financial support. These are to be provided for by the Wartime Fund.

The Committee on War Services has depended upon Emergency Million. Eighty-eight thousand dollars has come from Emergency Million and Income Day. In addition, a sizeable amount has been expended by state societies in their share in these two special movements. It is believed that the brotherhood desires the extension of this service and will provide funds.

The Pension Fund is providing out of Emergency Million funds the 8% pension dues for 134 chaplains in the armed forces. New sources from which to continue this service must be found. The churches must keep faith with the chaplains.

The Committee on Relief Appeals of the International Convention has secured funds for the following causes: American Friends Service Committee; Y. M. C. A. War Prisoners' Aid; American Bible Society; Church Committee for China Relief; Y. W. C. A. World Emergency Fund; American Committee for Christian Refugees; Central Bureau for Interchurch Aid; International Missionary Council Orphaned Missions Fund.

These three causes have requested Unified Promotion to direct an effort to secure funds during the year 1943-1944 for these causes.

The Commission on Budgets and Promotional Relationships recommended that Unified Promotion be asked to assume the responsibility of the promotional effort. It also recommended that the financial goal be $250,000. Under the name of the Wartime Fund of Disciples of Christ it is expected that this amount will be raised in a Week of Compassion to be observed from February 20 to 27, 1944. The Brotherhood Dinner on February 23 will be an integral part of the Week of Compassion. The $250,000 asked is to be the answer of Disciples of Christ to hungry humanity.

From Axis-occupied Greece comes the picture of this child-survivor of 3 years of near-starvation. He is one of thousands of children of Europe upon whom hunger has left its mark. This picture is from the Greek War Relief Association

Below: Cellar Printing Plant of "Ta Kung Pao" in Chungking air raid shelter. Despite repeated bombardments, this famous paper continued publication, even when its offices were bombed. "Ta Kung Pao" recently received an award for distinguished service from the University of Missouri School of Journalism. The Church Committee for China Relief is the agency of the churches for aiding stricken China

This is the way they cross the mountains to freedom, transporting the baby in a box. Each week thousands of refugees cross the Alps, the Pyrenees and the Xiolen Mountains. Most of them are women and children whose menfolk have died or are in concentration camps or deported for forced labor

—*Photo from Europe*

America Looks At Mexico

Fellowship of Co-pastors in Wichita Falls and Mexico City

By KELLY O'NEALL*

The O'Nealls (left) and the Huegels with Esther

A VACATION, anywhere and always, is a "thing of beauty," but when a minister's vacation is transformed into the greatest missionary adventure of his experience, it may surely also be written down as "a joy forever." These words sum up the estimate Mrs. O'Neall and I have placed upon our recent month's sojourn in Mexico City and our fellowship there with F. J. Huegel, living-link missionary of our church (First Church, Wichita Falls, Texas), and the charming Huegel family. It is a rare privilege for the pastor of a supporting church to visit on the field of the living-link relationship. Mr. Huegel and I went in and out among the activities of his splendid ministry in the Mexican capital, we had every feeling that we are truly co-pastors both there and at Wichita Falls.

The Disciples of Christ may well be proud of the fact that our F. J. Huegel is one of the most influential and constructive forces in the Republic of Mexico. The writer does not feel any need for apology or qualification in the statement that, in that great Roman Catholic country, he is the most outstanding leader in the direction of a vigorous, united Protestant movement. Moreover, Mrs. Huegel, who is the living link of the Peachtree Church, Atlanta, Georgia, ideally seconds and assists him in his great work.

Nonsectarian Declaration

In Mexico City the Disciples are doing a work more in harmony with the original genius of our movement than anywhere else in the world. We have no organized congregation of our own in the city, but through Mr. Huegel we are acting as a great force for Christian unity and for the nonsectarian declaration of the evangel of Christ. We do have a "fellowship of Disciples" which meets monthly, but the members of this group are all active in membership and service in other previously organized churches. We do have, of course, strong congregations in Aguascalientes and San Luis Potosi, but it was not my privilege to visit these cities. Dr. L. N. D. Wells of Dallas, chairman of the board of managers of The United Christian Missionary Society, and Mrs. Wells, whom we accidentally met in Mexico City and with whom we sojourned during a week of our visit, went to these places of our Mexican work, but we could not go. Some of the members of the "Disciples fellowship group" in Mexico City have previously been members of our congregations in these other cities.

In Mexico City, Mr. Huegel serves as a union evangelist, and as secretary for evangelism of the Mexican Federal Council of Protestant Churches. As such he promotes evangelism throughout the entire republic, and leads in evangelistic efforts in churches of all communions. In the capital city there are many hundreds of converts in the various churches who have accepted Christ under his preaching and they are all believers in and advocates of the unity of the church and the simple gospel of faith and obedience and service. While we were there he was engaged in a ten-day meeting at the Gante Street Methodist Church. Dr. Wells and I were present at the last service and saw over seventy-five people come forward to confess Christ and seek salvation.

Organizer of Salvation Army

Mr. Huegel is doing an outstanding work among groups of men, such as those in the army, in fire departments and prisons. We were present at some of these services and saw with what eagerness most members of such groups are trying to break away from enslavement to the old superstitions and seek a practical, personal faith. As one of them recently said, "I am looking for a religion that has morality in it."

Mr. Huegel is doing a very great work in connection with the Salvation Army. He organized the Salvation Army unit in Mexico City out of work that he did with depressed groups several years ago. Through relationships he had with some men of large means, he secured over $100,000 which was used to complete the Army organization and to house it in some excellent quarters. This has become one of the great features of the religious life of Mexico City. Mr. Huegel serves as president of the executive board.

Just now a huge enterprise of which Mr. Huegel is the leader is the "Evangelical Crusade," a movement to put a copy of a Gospel in every home in the Republic. Already it has reached several million, and out of it have grown several churches. The Catholic churches have been compelled to react to it by distributing Gospels among their own members.

It was one of the inspirations of this pastor's life to visit with his missionary co-pastor. It made the reality of the world-wide Christian movement more vital than ever before, and induced a new sense of self-dedication to a cause that transcends local church and race and nation and time. (*See page* 13.)

*Dr. O'Neall is pastor of First Christian Church, Wichita Falls, Texas, which is the living-link church of F. J. Huegel, Disciple missionary in Mexico City.

Mexico Looks At America

SEVERAL of the young men from the church at Nogales, Mexico, have gone to the United States for farm labor. They write that they are being well treated and working hard and making lots of money. Four of the church men have sent money home asking that a tenth of it be for the church. The following is a letter from Rafael Saldivar to his home church.

"Weiser, Idaho
Box 229
7/25/43

"To all the Church in Nogales,
Ciudad Garcia, Zac. Mexico.

"Dear esteemed brethren,
in the faith of our Lord Jesus:

"I write to you, with the purpose of saluting you lovingly, and with the hope that when you receive this, you are enjoying happiness without end, if for no other reason, because of trials, you have not been lacking in your faith.

"Without a doubt, sometimes in the hour of deception, you have felt overwhelmed to the extent of cowardice. But we must try to think of one God who can do all things. And think of us who are surrounded by thousands of temptations which so easily attract us. We are in a country that without a doubt is civilized, but at the same time sinking in the filth of all the vices.

"It is true that in our Mexico, there is perdition, but there seems to be more here. We are where we see men, women, very young people, and even babies in their cradles sleeping in saloons. Thus you can form an idea of our surroundings.

"Thank God, that until now, we are all all right. But we cannot be sure that we will not fall in one of these places. For this reason, I beg of all of you that you do not forget to pray for each of us. When the time comes that God will take us back to our houses and to our church, we can say with certainty, that there is no place under the heavens, sweeter than HOME.

"May God bless you richly, and may you have for your motto, these beautiful words: I CAN DO ALL THINGS IN CHRIST WHO STRENGTHENETH ME.

"Your brother who esteems each of you without distinction.

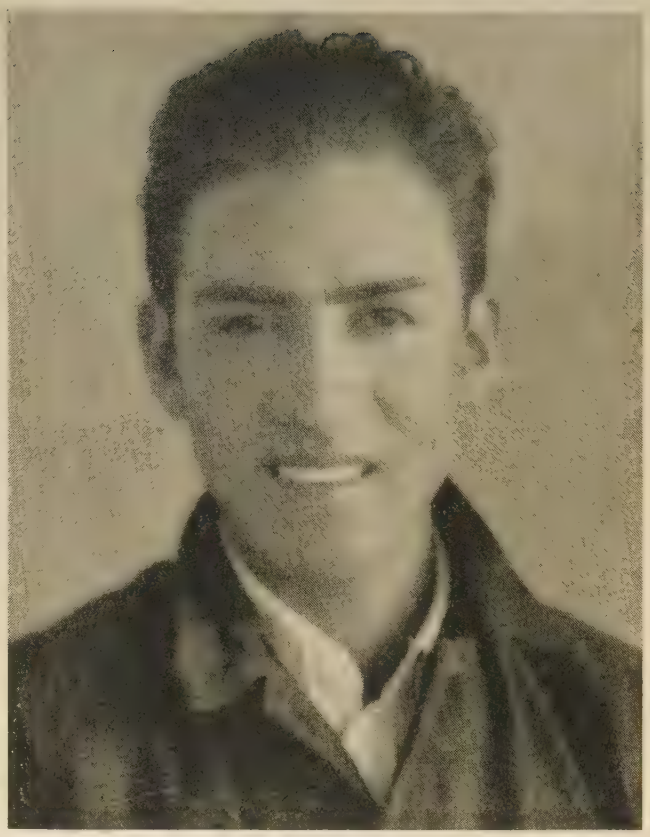
"RAFAEL SALDIVAR."

America Looks At Mexico

(*Continued from page* 12.)

I find myself with a good deal of what I hope is pardonable pride as a result of the intimate fellowship with the work of my colleague. I heard a member of another communion say, "F. J. Huegel is the greatest preacher in Mexico." That made me proud. I heard a missionary of the Southern Presbyterian Church say, "F. J. Huegel is loved by the Mexican Protestants of all communions more than any other man in the country." That also made me proud. I learned that, through regular contributions as a staff writer on *La Nueva Democracia*, a Christian journal circulating very widely among Evangelical Christians of all Latin America, Mr. Huegel has the ear of the entire Protestant group of the Western Hemisphere. I was proud again. I was proud to belong to a communion, and to be pastor of a church in that communion that will support a man and release him from denominational restrictions to be a leader in building a great united evangelical Christian movement in the midst of an almost solid Catholic country.

I was encouraged to believe that the hope of Mexico and all Latin America, and our "Good Neighbor Policy" in these countries, lies not in the viewpoint recently expressed by the Roman Catholic clergy that, in the interest of that "Good Neighbor Policy," the Protestant missionaries should be removed from Mexico, but rather, that it lies in the continuation of the successful effort to build this strong, vigorous evangelical movement in which the intelligent, sincere people who are falling away from Catholicism can find the spiritual satisfaction that they need and seek. And, incidentally, such a movement may serve as a stimulus to induce Catholicism to become a real force for the uplift and service of the people.



Rafael Saldivar, 22, is a member of the church at Nogales, Mexico. His education, as far as public schools are concerned, stopped at the second grade. He says whatever education he received has been from the church. In Mexico he has a partly constructed house to which he hopes to take his bride-to-be. He came to the States to earn enough to put in the windows and screens. From the first $100 he sent home he told his father to give a tenth to the church.

Laboratory Training Schools

By FLORENCE P. CARMICHAEL*

Unskilled Teaching Discredits Christianity
Laboratory Training Schools Develop Skills

"MOTHER, I just love to go to the Blab-School" was the way in which little Marion of the beginner department interpreted the abbreviation used by some of the faculty members "Lab" school. Marion was not far wrong at that, for much so-called "blabbing" takes place, but the greater part of it is tremendously worth while and purposeful in character.

Since the experience of many with Laboratory schools may be as new and limited as was Marion's, may we briefly describe them and then share some illustrative materials chosen from a particular school.

A Laboratory Training School is a five-to-ten-day Observation-Practice School for those persons interested in the Christian education of children from four to eleven years of age, and frequently includes intermediates from twelve to fourteen. Such schools are true laboratories in that they put educational theories to the acid test by using them with living boys and girls. A Vacation Church School is provided for the boys and girls and becomes in turn, an Observation-Practice School for the adult leaders.

Groups Included

Three groups are included; namely: children in the Vacation Church School, the student-teachers, and the faculty members. The children are grouped in three, or possibly four, departments, the beginner, the primary, the junior, and the intermediate. All are taught as they would be in the regular session of the Sunday church school by means of an expanded or two-hour session. The teachers are helped to see how they may adapt any plans or methods used to a one-hour period on Sunday, and are encouraged and advised to extend their Sunday morning periods, where possible, or to provide a Vacation Church School in the summer months.

Units of study are chosen from either the regular graded lessons or from various Vacation Church School cooperative textbooks. The needs of the children and leaders in the local situation help to determine the choice of these units.

The student-teachers are composed largely of older young people and adults who are already working with children in some capacity in their local churches, or those who are preparing for such work. A growing number of pastors, members of missionary societies and parents, are finding it tremendously worth while to attend these schools.

A third group is made up of the faculty members who teach the children and help to guide others in so doing.

Those who attend "learn their lesson" in the following ways: through observation of skilled workers who are teaching or guiding the boys and girls in Christian growth; through a certain amount of practice teaching under guidance; through a study of some of the standard leadership education courses; through guidance in reading and research in a carefully chosen library; through participation in a period of criticism and evaluation of all teaching periods; through personal conferences on specific problems; through playing and working together with both leaders and children.

*National director of children's work in the division of education of The United Christian Missionary Society.

Curly head is saying to her teacher—

Types of Schools

Generally speaking, there are three types of schools —the denominational type which serves one single communion; the type sponsored by a single denomination inviting those of other church groups to participate; or the strictly interdenominational type.

This past year, six schools were held by Disciples. Three of these were of the second type, and three were interdenominational schools in which some of our Children's Work Committee participated. Four complete reports which have reached us indicate that there were 177 student-teachers and 147 children in attendance, 30 Disciple churches served, and 127 leadership education credits granted.

Rewarding Incidents

In the school held in Huntington, West Virginia, sponsored by the Disciple group but held in the Fifth Avenue Baptist Church, there were many rewarding experiences. The beginner department, taught by Miss Rachel Wilson, state chairman of children's work, made use of the text, *Our Happy World,* by Esther Freivogel. The unit selected was "The Child's Home." As Mrs. Dorothea Johnson, a student-teacher, guided the children in making crayola pictures of things that "make home a happy place," she discovered that simply a house where "one belongs" would be happiness for many of the children in the group as they

Left: In homemade costumes the children become shepherds. Center: They exhibit treasures from other lands. Right: The children arranged this worship center themselves

lived at a rather poorly managed mission home. The curly head in the picture (#1) is saying to her teacher, "My mama wouldn't do anything, so we couldn't have a home." It is little wonder that she and many others were deliriously happy during the school where they had at least one week of living in a happy Christian church home.

The primary group, under the leadership of Mrs. Hoke Dickinson, studied *Child Life in Bible Times,* using the unit, "In the Tent Life of the Shepherds." In order to gain a better idea of how the shepherds of old lived, and to enter imaginatively into the feelings and experiences of these shepherds, the children and leaders prepared an oasis, set up their own tent and built their camp fire. In simple homemade costumes they became desert peoples gathered around their camp, and listened to their leader, "the Great Storyteller," tell the Story of Creation. Picture #2 shows the group in costume reciting Psalm 136.

The junior group, taught by Mrs. C. T. Harness, used the course, *Friends at Work,* by Elsie Ball, selecting the unit, "Friends at Work Around the World." The children and teachers sought to discover the many contributions made by various nationalities to their own lives. Different interest groups studied the great music of the world, famous pictures, outstanding contributions of science, types of food, et cetera. Picture #3 shows an exhibit of treasures from other lands. An interesting discovery was that so many lovely things were brought from Italy, Germany and Japan as well as from other countries. It was a profitable experience for both the student-teachers and children to discover how dependent we are in American on the "enemy countries." It was good to note that there was no prejudice in the hearts of the children against these countries when they discovered the marvelous contributions they were making.

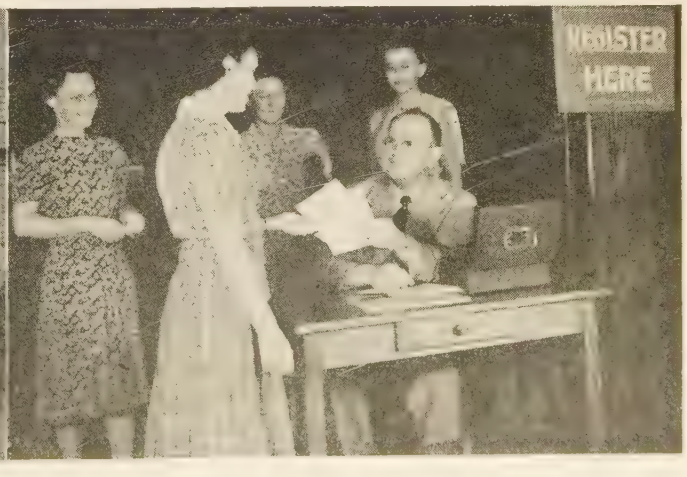
The Intermediate Group gave special attention to *WORSHIP.* They enjoyed arranging a worship center and creating and conducting their own worship program. Picture #4 gives an idea of the beauty and simplicity of worship in the minds and hearts of teenage boys and girls when they arrange such a worship center as shown.

Results

Personal letters continue to reach the faculty members, and practically all of them indicate a continuing program of learning based on the experiences which they had in the Laboratory School. The letters contain many glowing reports of new accomplishments in their own local churches.

May we close by quoting from one of the student-teachers. "This school has been most helpful to me both because I have been asked to observe excellent teaching and because I have practiced teaching under the direction of a capable leader. I was glad to have the opportunity to carry out several projects in the workshop. Written directions are often confusing, and being able to actually *do things* clarified the directions for me. I also enjoyed having use of the excellent library containing the choicest of present-day books and magazines. It was a painless process of training and I shall always be grateful for the experience."

Faculty and student body, Laboratory Training School, Huntington, West Virginia. At the right State Secretary Ralph Valentine helps with the registration



The Mausoleum of Sun Yat-sen as seen from the rock background of Purple Mountain, Nanking. Though this memorial to the founder of the Chinese Republic is in the hands of the invaders, the spirit of Dr. Sun is more alive than ever, as thousands of Chinese youth like Ruth Rosamond Mei prepare for a place in China's better tomorrow

Ruth Rosamond Mei Goes to Ginling

By BERTHA F. PARK*

SOME who read this will remember Ruth Rosamond Mei and they may appreciate having some late news of her. Others will need to have some background information.

Several issues of WORLD CALL in past years have carried articles about Rosamond, with her pictures, some of which were taken by W. R. Warren, then editor, when he visited China in 1926. The baby picture with this article was taken by him in Nanking.

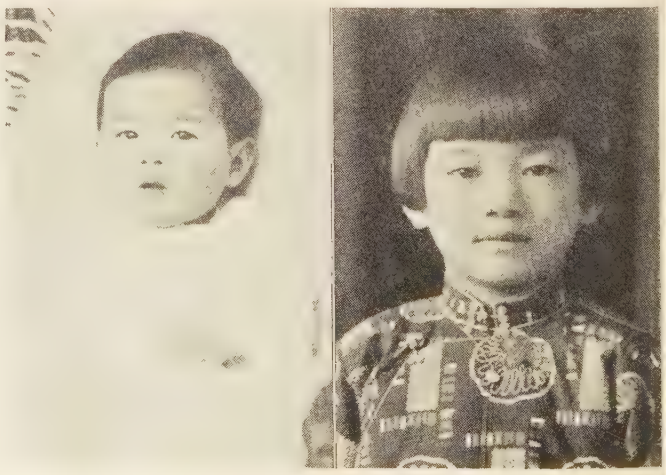
Gladys Arnold, Mr. and Mrs. C. A. Burch, their daughters and I had the fun of caring for the tiny orphaned baby girl who was brought to our door in Chuchow in November, 1925. She was only a few hours old—so we gave her her start in life. She was named Ruth for my sister and Rosamond in memory of Rosamond Shepard whose mother, Mrs. Letha B. Shepard, is a member of our Hamilton Avenue Church of St. Louis. Mrs. Shepard has kept in close contact with the little Chinese Rosamond all these years and has helped her in many different ways.

When Rosamond was 15 months old she was adopted by Miss Ginsiang Mei, a devoted Christian Chinese, teacher of music in a Nanking school. Miss Mei had studied in the United States, and her written and spoken English was excellent. She enrolled Rosamond, when she was just five years old, in an American kindergarten in Nanking so that she had to learn English very early. In the second grade, with all American children, she made the highest grades of any. In later years she went to Chinese schools but she continued her study of English so that letters from her have always been most interesting, because of her ability to express her ideas so well in English, a foreign language, and because her writing is also beautiful.

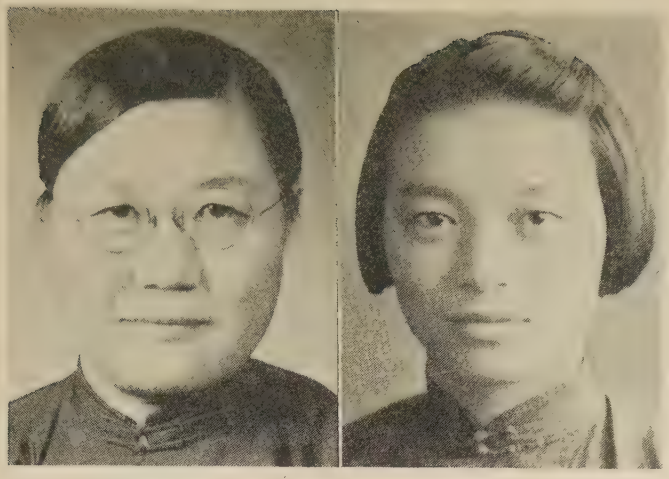
Even when she was too small to walk and was carried to church, she was keenly interested in all that went on in the services. She loved it when the organ music started and we began to sing. She tried to follow the singing even before she could talk. When she was three years old she sang, in Chinese, in a large Christmas gathering, "Jesus Loves Me," and carried the tune perfectly. Her love of music and her ability were early evident, so Miss Mei, the music teacher, gave her piano lessons and she made rapid progress. When she was a little girl Mrs. Shepard sent out to her a child's violin which she has loved to play.

Her interest in religion has been encouraged by Miss Mei, who later had charge of a Bible Training School

Ruth Rosamond Mei at 5 months and at 6 years of age



*Secretary of missionary organizations-education for Ohio, and former missionary to China.



Miss Ginsiang Mei and (right) Ruth Rosamond Mei in 1942 at the age of seventeen

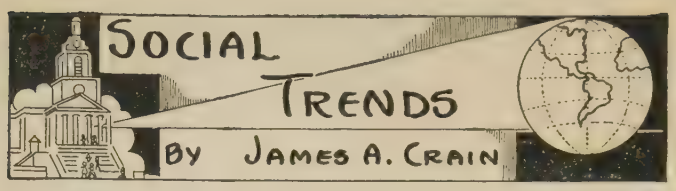
in Nanking. She has had, therefore, from her church, home, schools and immediate surroundings a wonderful Christian background. When Rosamond was about six years old they were calling in the home of some friends, and another little Chinese girl was entertaining the group with some folk dances she had learned. Rosamond was a bit disturbed over the other child's "having stolen the show" so, on the way home she said, "Well, even if I can't dance, *I can preach.*" And she became more interested than ever in what she could do in the church.

When the Japanese were about to take Nanking in 1937, Miss Mei, along with the other thousands of Chinese, walked out of her comfortable home at Nanking, leaving behind her all of her household possessions, never to see them again. She took Rosamond, of course, and together they have wandered around over south and west China, enduring all the privations and uncertainties which this has meant. With her precious piano in Nanking, Rosamond has had the joy of carrying with her the violin which Mrs. Shephard gave her years ago. It has been their only musical instrument a great deal of the time.

Some recent letters which Mrs. Shepard and I have received from both Rosamond and Miss Mei give us interesting news. Rosamond will be 18 years old on this November 17 and, according to these letters, she is now enrolled as a freshman in Ginling College at Chengtu.

It has long been our dream that this would happen, but we expected the college to be in Nanking. Rosamond has taken her upper grades and high school work in many different cities in China, the last year of high school in Chungking, the capital, where Miss Mei moved for just the one year. Her plan, according to the latest letter, was then to move on to Chengtu, where Ginling College is now located, to give Rosamond this great opportunity. This is typical of the sacrifices Miss Mei has made all these years in order to give her little adopted daughter the very best education possible.

We shall follow Ruth Rosamond Mei eagerly these years in college and then hope that she may become one of the educated Christian leaders in China. *And who knows, since she can't dance, she may preach?*



WITHIN a few days after this issue reaches its readers the National Christian Missions on World Order will be under way. Designed to reach more than 100 of the principal cities and most of the states of the nation during the first twenty days of November, these missions have for their purpose the awakening of the church to the importance of planning now for the changes that will inevitably face the world of the future. In the light of the scientific, economic, industrial and political changes already on the horizon, it would be worse than folly for the church to fail to plan now its future strategy.

The Church's Leaders Are Awake

Back of these conferences stands a series of important national and international gatherings that have wrestled with various aspects of the problem. The Oxford Conference in 1937 faced many of the issues involved in our economic life, in community relationships, race, and the relation of the church to the political state. Out of that gathering and the World Conference on Faith and Order which convened immediately following, came the World Council of Churches. The following year at Madras the International Missionary Conference further elaborated the relationship of the church to the modern world. In July, 1939, the International Conference of Lay Experts convened at Geneva, Switzerland, on the call of the Provisional Committee of the World Council of Churches, contributed immensely to the ecumenical outlook of the church by setting forth the attitudes and ideals that ought to characterize Christians of all nations in wartime. These declarations made immediately prior to the outbreak of war have had immense significance during the conflict. In January, 1940, the Malvern Conference, called by influential leaders of the Church of England, including the present Archbishop of Canterbury, who served as chairman of the gathering, placed the Anglican Church in a position of immense strategical importance in the making of Britain's future policies. The Philadelphia Conference of February, 1941, called by the Federal Council of the Churches of Christ in America, made proposals for international reconciliation which, if followed, might have saved much of the suffering which has come upon the world since that time. The so-called Delaware Conference of 1942 went further and marked out the broad outlines of a just and durable peace from the Christian standpoint. These are among the antecedents of the National Christian Missions, and these one-day conferences will seek to bring to every section of the nation the results of these gatherings in a form that will be usable in helping to crystallize Christian opinion in the months to come.

A New World Order Is Certain

Nothing is more certain than that a new world order is in the making. Chemists in their laboratories and engineers at their drawing boards are even now planning its details. Christians will be called upon to make decisions of the most significant character within the next few months or years. What will be the conditions under which missionary work at home and abroad, religious education, local church work, benevolence and social work, will have to be carried on? Will Christian missionaries be shut out of Japan, China, India, Africa after the war? Shall we have a peace that is an armed truce, with our boys scattered all over the world, or shall we have a peace that is just and which offers the maximum of security to all? In short, will America follow the Christian law of love and reconciliation, or shall we again withdraw from our responsibilities and wrap ourselves in narrow isolationism? The answer to these and scores of other important questions lies in the hearts and consciences of American Christians.

Opportunities of Tragedy

By PERRY EPLER GRESHAM*

Perry E. Gresham

THERE is poignant truth in the contemporary remark, "There are things worse than war—and war causes all of them!" Yet there is no calamity so dire but that it carries with it opportunities for the world's improvement. It was on this assumption that Tertullian dared declare, "The blood of the martyrs is the seed of the church," and that the apostle from Tarsus was prompted to trumpet forth the intrepid affirmation, "All things work together for good to them that love God, to them that are called according to his purpose." The titanic struggle in which we are engaged is no exception. Beneath the rubble of all this ghastly destruction and bloodshed there appears the fragment of a foundation upon which an improved order of life may one day arise. It is our indomitable faith that with God "even the wrath of man shall serve him."

In simple categorical propositions, what are the possibilities for human betterment in the present hour? At least five specific factors give promise. Mind, they do not imply necessity for redemption. They are conditions which afford opportunities for sensitive Christians with imagination to visualize a purer order; plans that can actualize the vision; procedures that can render the plans practical, and unreserved devotion to the God who works with us and through us for a better world.

1. The first hope lies in the disturbed equilibrium of our present age. Old customs and patterns are broken up. Our society has become mobile. Change is a genuine contingency. There can be no reconstruction without destruction. It is no longer necessary to say with Sandburg,

> "Lay me on an anvil, O God.
> Beat me and hammer me into a crowbar.
> Let me tear down old walls,
> Let me lift and loosen old foundations."

The old walls are falling all around us by the inexorable logic of war. Twenty millions of people are moved from their homes giving them an opportunity to change their ways of living. Whether the change is for good or bad depends partly on us. Cities with their putrescent slums are being bombed out of existence. Their rebuilding is our chance to fashion them into cities of purity and beauty. Philosophies of greed and trust in brutality are undergoing rigorous examination. Their failure could mean, by God's grace, a new course of study for mankind wherein mutual cooperation would be the core of the curriculum.

2. The second condition of promise is our shrunken world. The unostentatious progress of communication and transportation has reduced the world to a neighborhood. It took the shock of a war, however, to make us cognizant of this fact in our plans and attitudes. The boy who otherwise would have lived and died in Pumpkin Hollow or Squirrel Ridge has girdled the globe and mastered a new language. The parent of limited outlook has discovered cities and peoples that were heretofore nonexistent for him even though they tacitly influenced his life. The gospel moved slowly by word of mouth from first century Jerusalem. Today every living human being could be notified of the resurrection in twenty-four hours.

3. It has been wisely observed that "when the half gods go the true God appears." The tribal deities of nationalism, racism, and classism are sorely tried and near destruction. They are like Sin and Marduk, Bel and Shamash, Baal and Jupiter. The heavens shake with the fury of their death struggle, but mutual destruction is their foregone destiny. It may require a few generations but late or soon loyalty to the God of all mankind must take precedence over the lesser commitments to nation or race, class or system. The only alternative to such allegiance is racial suicide. Our weapons are too powerful, our genius too unprecedented. Humanity cannot endure repeated future wars.

4. The mutual threat to the churches tends to unite them. The puny impact of our divided counsel invites us to unite or die. The impetus toward union enforced by the war which places chaplains of various faiths in the same stations and functions may or may not be of enduring value for the organic integrity of Christendom. It is, nevertheless, an opportunity for us to pray with our lives instead of our lips

> "Lord, set Thy people free
> From foolish rivalry.
> Lord, set all free.
> Let all past bitterness
> Now and forever cease
> And let our tongues confess true charity."

Herein is our fourth condition of promise. A united army of Christian missionaries could go forth to the ends of the earth with healing for the wounded victims of this martial earthquake which now rocks the world.

5. Our final opportunity inheres in the age-old truth that suffering can purify as by fire. It is no accident that the early Christians emerged from the catacombs with more determination and reinforced ranks. It is the heat of the forge that precedes the temper of steel. The followers of the Galilean have grown sleek and secure. The devastating pain and privation of our bitter age of strife can serve to evoke the trim and disciplined Christian soldiers who can battle so valiantly in behalf of justice, mercy, and good will that other soldiers will be unnecessary.

*Dr. Gresham is pastor of University Christian Church, Seattle, Washington.

The Long Road to Utopia

By C. E. LEMMON*

"These all died in faith, not having received the promises, but having seen them and greeted them from afar." Heb. 11:13.

IT IS difficult for the younger generation to imagine the mood of optimism which prevailed in our American life during the early years of this century. Our nation was rapidly expanding in every way; population was increasing, new frontiers were being opened up, cities were growing, institutions were developing, and ingenious scientific appliances were being introduced into the common life of the people. On the whole it was a period of increased profits, higher land values, and prevailing prosperity. This mood of optimism was being supported by many political reforms. The three popular political leaders of this period were William Jennings Bryan, Theodore Roosevelt, and Woodrow Wilson, all reformers. The most influential religious leader of the period was Dr. John R. Mott who expressed the mood of the day with his slogan "The evangelization of the world in this generation."

This mood of optimism affected our attitude toward international relationships. While we were insulated in feeling from the rest of the world, we had an idealistic interest in peace. Our statesmen had led in the establishing of the Hague conventions, and a philanthropist, Andrew Carnegie, had given five million dollars to build a peace palace at The Hague.

Our complacency was somewhat jarred by the beginning of the first World War. But we soon recovered our optimism under the stirring leadership of President Wilson who made the war effort into a crusade for the preservation and establishment of world democracy. The years of speculation and profits that followed the World War had a tendency to prolong this period of good feeling.

It was not until the great depression of the thirties that this hopeful mood was shattered. When, for month after month, the depression deepened, banks failed, factories closed, and unemployment increased, there was a growing feeling of desperation and the pendulum swung very rapidly from a mood of optimism into the opposite mood of frustration, despair, and pessimism. There were many very thoughtful people who said during the depression that our civilization was in a state of collapse.

This pessimistic feeling was increased by the growing tensions of the international situation. The rise of the dictators, the disregard of solemnly made treaties, and the breakdown of international order that led to the present World War all tended to deepen the sense of crisis in the American mind. There was a note of immediacy and tension in these changing moods.

Over against these fluctuating moods it is important for us to set the biblical insight that righteousness is developed within the limits of a long tradition and that there is no short road to Utopia. In the roll call of the faithful from Abel to Samuel, not a single one of Israel's leaders realized fully upon the investment of his life. Not one received the promises. In each generation there were frustration and defeat. But each leader, and each generation, regardless of fluctuating fortunes, made some contribution to the total tradition of a growing righteousness in Israel's life.

It is well for us to realize, therefore, in this day of crisis that we may work without good result, or immediate satisfaction as to results, and still contribute elements of faith to the long tradition of human good. In fact, we should conclude that the generations of men who worked in times of frustration and despair deserve more credit for their efforts than those who lived in more rewarding and hopeful periods. A sober view of the great moral achievements of the race supports this long-time view of the Christian Scriptures. All of the great reforms for the betterment of the human race have had a long-time dimension. There has never been a short road to Utopia.

It is interesting to note that every worthy vocation must be buttressed by this sense of time. It is not sufficient for the young medical student to study only the present scientific techniques of surgery and medicine. It is important for him to have the long history of medical treatment so that he will feel himself standing in the line of a great tradition. It is not enough for the young minister to learn how to preach to his own congregation, but he must feel by his knowledge of the prophetic tradition a kinship with Isaiah and Paul, Chrysostom and St. Francis, and Savonarola and John Knox. In every work of faith we are anchored in the past and our hopes for the future must be tempered by our knowledge of the slow growth of good. Like Moses, we must be willing to work for a promised land which we may never see.

The fact that righteousness is developed within the limits of a long tradition should indicate a strategy for reform. All too often we try to achieve some reform by presenting it in radical terms as though it were something new. Perhaps one reason for the defeat of the League of Nations after World War I was the fact that it was thought to be such a radical departure. It was presented as something new, born out of the brains of some tired and elderly statesman and was considered dangerously revolutionary and radical. It would be far better strategy for us to remember that such is not the case at all, and that for many generations men have envisaged an association of nations. Isaiah preached it in ancient Israel. Benjamin Franklin was surely no radical or revolutionary and is always considered a man of rare common sense. He urged international arbitration and

*This is a condensation of an address over the Mutual Network by Dr. Lemmon, who is president of the International Convention of Disciples of Christ.

the punishment of aggressor nations. William Penn in the 18th century advocated a permanent world congress. The voice of Woodrow Wilson was only one in the long tradition of eloquent advocators of a co-operative international order. To suggest that the community of nations must be tied together by some world government is in line with a long tradition of human thought and distinguished statesmanship and it is but common sense for those of us who seek a better outcome of the second World War to so present the cause in its true perspective that men may be convinced and not frightened by our argument.

In this work of finding righteousness within the limits of long tradition the church has had experience. For two thousand years the church of Christ has lived in many lands and in a variety of expressions of its own life and every generation of faithful men and women has contributed to that continuing life. The church has always recognized that its growth is gradual, that its influence is like the leaven, permeating, but not dominating.

We recall an illustration in a western city of a congregation that had swarmed out of a downtown church into a suburb and decided it would build a church. Not having much money and not being quite certain about the location, they came to the opinion that they would begin their work in a temporary wooden tabernacle. One day at a group meeting one of the men who was a contractor and builder suggested that they get together themselves and build the church in a day. They met this challenge with enthusiasm. They gathered early in the morning on the vacant lot, piled on the lumber, and began the erection of their tabernacle. All of the men of the church worked together. The women of the church prepared a meal for the workers at noon and again in the later afternoon and by evening they had completely built their tabernacle and had a service of dedication and rejoicing. It was a church built in a day.

About twenty-five years ago we chanced to be in New York and went up to Morningside Heights to see the Cathedral of St. John the Divine. At that time only the choir had been built and two or three of the chapels. We were told that a bishop then dead for many years had planned for this church. A few years later we saw it again and at that time one of the transepts had been erected. A third time we visited the church and another transept had been built and on our last visit the great nave of the church had been completed. We were told that it would be many years before the church would be done, that perhaps a century would elapse from the beginning to the end of the construction of this great edifice of religion. The tabernacle so quickly built has long ago passed away but the church built within the long tradition of a century may stand for a thousand years. We have our choices in this world. If we are impatient, or cynical, or quickly discouraged we will merely put boards in a tabernacle, but if we have the faith of Noah and Moses and Isaiah and Christ it will be our privilege to put stones in the cathedral. We will work in faith even though we are not assured of the promised land.

United Declaration on World Peace

AN identical statement giving seven basic principles of peace for the post-war world has been signed by 38 Catholic Archbishops, Bishops, priests and laity, by 46 representative rabbis and laity and by 45 leaders of Protestant communions and national organizations. Each group has prefaced the statement with a special introduction. Announcement of the declaration has come from agencies of the three groups: the Synagogue Council of America, the Federal Council of the Churches of Christ in America, and the Social Action Department of the National Catholic Welfare Conference.

The statement is as follows:

1. *The moral law must govern world order.* The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states, and international society are subject to the sovereignty of God and to the moral law which comes from God.

2. *The rights of the individual must be assured.* The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious, or other discrimination in violation of those rights.

3. *The rights of oppressed, weak or colonial peoples must be protected.* The rights of all peoples, large and small, subject to the good of the organized world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial, or oppressed peoples toward political responsibility must be the object of international concern.

4. *The rights of minorities must be secured.* National governments and international organization must respect and guarantee the rights of ethnic, religious, and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

5. *International institutions to maintain peace with justice must be organized.* An enduring peace requires the organization of international institutions which will (a) develop a body of international law; (b) guarantee the faithful fulfillment of international obligations, and revise them when necessary; (c) assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.

6. *International economic cooperation must be developed.* International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

7. *A just social order within each state must be achieved.* Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labor in decisions affecting its welfare.

Disciple Leaders to New Fields

By GENEVIEVE BROWN*

Wilbur Parry Rose Wright R. H. Peoples

THE ranks of the Division of Christian Education of The United Christian Missionary Society have suffered severe losses in recent weeks by the resignation of three members of the national staff. Miss Rose Wright has left the position of director of young people's work in the department of missionary education; R. H. Peoples, that of national secretary of Negro churches, in which he was related both to the department of religious education and to the department of church development and evangelism of the Division of Home Missions; and Wilbur C. Parry, the position of director of adult work in the department of religious education.

Each of these workers has given years of unstinted and valuable service to the cause of Christian education among the Disciples of Christ. Each has had an unwavering belief in the central place of education in the development of Christian character and has been zealous for and dedicated to the strengthening of a full-rounded program of Christian education to the churches through the United Society staff, national and state. Through his own sharing in that program each has earned the respect, the confidence, and the affection of the brotherhood.

Rose Wright came to the work of the department of missionary education January 1, 1935, though she had been related to the Division of Christian Education since 1929, first as a secretarial assistant in the department of missionary organizations, and then as secretary of young people's missionary organizations in Indiana. She thus brought to her work on the national staff a rich experience and a knowledge of field problems and needs which were invaluable. She has led in developing the curricular phases of young people's work in missionary education to a high standard of excellence. Her creative mind and ready pen have provided rich and attractive resources for the study of young people's groups. Her engaging personality and able leadership have made her a favorite among young people and young people's leaders throughout the brotherhood.

In interdenominational work Miss Wright has been a member of the board of managers of the Missionary Education Movement and of its youth section, of which she has served as chairman for the past two years. She has been a member of the Committee on Religious Edqucation of Youth of the International Council of Religious Education and has been active in the United Christian Youth Movement. In 1939 she was a delegate to the World Conference of Christian Youth in Amsterdam.

Miss Wright has enrolled in the John Herron Art Institute, Indianapolis, where she plans to develop her talents in the direction of creative art in the field of education for international friendship and world brotherhood.

R. H. Peoples came to the service of the United Society in 1935 from the faculty of Jarvis Christian College where he had taught Bible and religious education for eight years. For four years he was president of the National Bible School Convention of the Negro churches. He has been related to the department of race relations of the Federal Council of Churches and to committees of the Home Missions Council and the International Council of Religious Education.

Mr. Peoples' work among the churches has been of a high order. He has helped to institute various educational projects in local churches and in state and national conventions which are bearing fruit in the development of leadership and in lifting educational standards. He has been an esteemed consultant in the Christian education councils of the United Society.

On October 1, Mr. Peoples became the minister of the Second Christian Church, Indianapolis, one of the strongest of our Negro churches. He will also carry work at Butler University, completing work begun at the University of Chicago toward the B.D. degree.

Wilbur C. Parry has served on the national staff of the department of religious education since December 1, 1934, following four years as director of religious education for Northern California. In this period when adult Christian education has just been coming into its own, Mr. Parry has led in developing a consciousness of and a conscience for an effective adult program of education among the churches of the Disciples of Christ. He has given wise guidance to the growing adult conference movement and for the past two years has served as the efficient director of the United Christian Education Advance. For several years he carried, in addition to the responsibility for adult work, the work of field supervision for the religious education department and for the past three years has been associate director of special days promotion.

Mr. Parry enjoys an unusual place of leadership in adult work interdenominationally. He has been a member of the Commission on Educational Program

(*Continued on page* 38.)

*Miss Brown is executive secretary of the department of missionary education and in point of service is senior secretary in the division of Christian education of The United Christian Missionary Society.

Christian Endeavor Society at Jubbulpore, India. In center of front row is Pastor P. Sydney, with F. E. Livengood back of him. C. H. Smiley is in the back row

Jubbulpore Young People Move Forward

By F. E. LIVENGOOD*

OUR Mission and churches in India try very hard to provide proper religious education for all of our Christian children and young people. In boarding schools and day schools they must all attend Bible classes and go to church and Sunday school. But in too many cases we are disappointed to find that, free from the compulsion of the school, they lose interest in things religious. There are many such young people living and working in Jubbulpore. But our disappointment is turned to joy when we think of the large group of Christian young men and women in the Jubbulpore church who show by word and deed that Christianity has become a vital part of their lives. For the most part they are children of our Christian families who are now out of school and working as teachers or employees in offices, factories, railways, etc. They have built up a Christian Endeavor Society with an enrollment of about sixty. They often ask advice from the pastor and two missionary sponsors, but they conduct their own business and activities in a very effective manner.

Mid-week Meeting

The mid-week prayer meeting is now entirely in the hands of the C. E. For a long time the prayer meeting was on Wednesday evening and the C. E. meeting on Friday evening. The Wednesday meetings did not seem to have very good leadership, and the majority of those who attended were members of the C. E. Finally the pastor suggested that we have just one meeting and that it be arranged by the C. E. The members get out a printed program of subjects and leaders every six months, and most of the meetings are well attended and interesting.

Gardening and Recreation

In front of the church is a flower garden laid out with a little fountain and pool in the center. A gardener is employed at four dollars a month to look after the flower beds, trees, grass plots and potted plants, both inside and outside the church. Two years ago the young people noticed that no one in particular was directing the work of the gardener and that the garden often did not look well. They, therefore, asked that the church Council put the garden under the direction of the C. E. Since then there has been great improvement.

The young people have organized among themselves a sports club and a library. They asked permission to fix up at their own expense a room on the mission compound that is sometimes used as a guest room. They agreed that the room would still be open to guests when required. Then they put in a cement floor, whitewashed the house outside and inside, and provided a table, bookcase and chairs. They have made two badminton courts and also make use of the tennis court. Every few months they invite all to come to games and tea in the late afternoon and then finish off with a meeting at which they have a special speaker.

Dramatic Presentation

Two years ago at Christmas time the C. E. staged a play based on Christian stewardship. Before that a good many of them had not fully understood their financial obligation to the church. Almost immediately they began to do something about it. They made an every member canvass of their members and got pledges from as many as possible. They asked the church Council to let them appoint a committee to assist the church treasurer by collecting from their members each month. This went so well that the chairman of the committee was soon made assistant church treasurer. They now take charge of the offering each Sunday and collect from members of the church who prefer to be visited for that purpose. The financial condition of our church is now the best it has ever been.

In June when all the girls and young women are home for vacation, the C. E. has a picnic. It always comes on a Saturday afternoon. The dinner committee, boys and girls together, spends a good deal of the day getting the food cooked and has a good time at it. This year we went to a river about five miles from town. All the boys and a few girls went on cycles. In two trips the old Ford got the rest of the girls and the food there. For a couple of hours everybody had a good time visiting, walking along the river bank, or having a swim. Then all assembled for a meeting with an address by one of the sponsors. After that came the dinner which was followed by song, singing and storytelling.

When the Easter program this year was being prepared, it was decided to ask the C. E. to arrange for some sort of social gathering on the Monday following Easter. They decided to put on a fair. It was a great success with several hundred people present.

Youth Choir

There have been several unsuccessful attempts to have a choir in our church. About two years ago the C. E. said they would form a choir if Mrs. Alexander would play the organ for them to practice. Since then they have been on hand every Sunday to lead the singing and have prepared some special numbers. They have also prepared several good musical programs for special occasions.

Some of the young men go out occasionally with the evangelists as volunteer workers. For one month each Fall they organize themselves into three or four evangelistic teams and go out once or twice a week to sing Christian songs, give their testimony, and sell Gospels and tracts to groups of non-Christians.

Gradually older members of the C. E. have been elected to positions in the church. These positions have brought them into the church Council until now they rather dominate that body. At first it was hard for some of the older men to see these mere boys taking such a leading part, but now most of them have come to see that it is a good thing for the church as well as fine training for the young men.

*Missionary of The United Christian Missionary Society, stationed at Jubbulpore, India.

I Visit the Rural Churches

By HALLIE STRANGE*

A scene near the Nogales ranch

MY visit to the rural churches in the provinces of Aguascalientes and Zacatecas was scheduled for the month of August this year, but I left my home in San Luis Potosi on July 26 in order to be in a meeting of the Advisory Committee of the Mission in Aguascalientes. Early the next morning I went by train to the little station of Pabellon where one of our pastors and his wife were to meet me. Mr. and Mrs. Silva had come from their home in Ojocalientes to accompany me on most of my visits.

First we visited the three families of our brethren in Pabellon. They have no building or organized church, but in the few hours there we held a short service, organized a woman's society, and received their promise to have weekly meetings for study and devotion. They also promised to try to send a delegate to our church convention in September.

In the afternoon we took a bus for Cosio which is even more lifeless than Pabellon for it is not on a railroad. We were received in the home of a fine old lady, a widow who looks after any visitors who come to the church. She is quite poor but was very gracious. We stayed there two nights, Mr. Silva preaching each night. During the day we visited all the families of the church and each afternoon had meetings with the women. They had been organized formerly but had ceased to meet, and seemed glad to reorganize and establish contacts with other women's groups. The little church there is well built, on the corner of the public square, next door to the municipal offices. In the square is a very wide well where the people come for their water. At the time of our visit it was practically dry, but in one corner was a depression where water would seep up to supply the most urgent demands. At all times we could see a long line of people with buckets and long ropes patiently waiting. It was an unusually dry summer and people in all the places we visited were discouraged about this year's crops.

From Cosio one of the men of the church took us in a wagon drawn by two mules to the station, a ride of thirty or forty minutes. In a short time we reached the next station, Berriozabel. There is one evangelical family in Berriozabel. The father of this family works for the railroad and they live in one of the little houses by the side of the tracks. It had three small rooms, but good ventilation from small, modern windows. Most of the houses in these ranch districts have no windows, not even wooden ones. It was quite refreshing to sit on the tiny porch among the geraniums, begonias and other potted plants, and to eat the icy *tunas* (tiny cactus fruit) they gave us. They cover these in a pit in the ground with green leaves and they keep as cool as in a refrigerator until the midday sun warms up everything. After dinner the good lady invited some of her friendly Catholic neighbors to come in and we had a short service. They seemed glad to listen, and Mr. Silva plans to go back regularly to give these few isolated people the Good News. There were about ten or twelve, besides one old black goat, in that little room for the services.

In the afternoon we took the bus for Ojocalientes, the home of the Silvas. It was here we had our convention last September and where we escaped a bit of persecution planned for us at that time. The Catholics here are very fanatical; they have threatened the lives of our missionaries and national workers, and by their disturbances outside the church interrupt every program planned. The Silvas' home is at the edge of the village and we got off there. The next day we did go to look over the church lot, the site of the old building, now in ruins. The church people had hoped to get permission to change the site from this location so close to the Catholic church to one out near the edge of the village where the members live, thus getting away from the fanatical element. But this has not been possible. They now plan to go ahead and rebuild on the old site. The two nights we were there we had services in the home of one of the families, organized the women, and encouraged them to continue steadfast in their meetings for study and inspiration.

The next day this family took us in a wagon to Palmillas. That was our longest ride on the T. M. & W. (Two Mules and a Wagon) line, and in spite of my wide sombrero I had quite a blistered face, for the sun in this clime can penetrate at midday. The mules sped along fairly well; and after stopping for *tunas* on the way, we arrived at Palmillas ("Little Palms," only I never saw any there) about three o'clock. We could have no service that night because it rained, but of course in the home we did have a thanksgiving service for the rain which is such a great blessing and means bread for the family.

Mr. and Mrs. Silva stayed here four days, and I stayed eleven to conduct a vacation church school for the children. We also organized the women and met with them again in the second week. The little vacation church school was very satisfactory and the children enjoyed it all, especially preparing the little dramatization which we presented in the church the last night. It was the same we had used in San Luis Potosi for Children's Day in June except that we could give only two of the songs. I was not able to play my accordian that night for the

(*Continued on page* 27.)

Group of Christian families in Palmillas

*Missionary to Mexico under the United Christian Missionary Society.

WORLD CALL

Christian Education in the Post-War World

By JAMES L. KRAFT*

THOUGHTFUL Americans today are giving much time and study to the subject "What are we, as a nation, fighting for?" Press and radio, a flood of books, pamphlets and magazine articles are attempting to articulate for us what we mean when we say we are fighting for "the American way of life." Freedom of speech, freedom to worship as we will, freedom from want and fear—certainly we are fighting for these—and for human rights everywhere.

We do not all define our American ideals by these precious terms; for to each man fighting in battle and to each civilian engaged in the same battle at home, those ideals are personalized, expressed in terms of individual thought and experience. Each of us expresses in his own way a part of what we call the democratic ideal—an ideal larger than any single individual's conception of it.

We do well to study prayerfully our national aims in this present war and our national goals for the peace to follow it. For if we cannot arrive at a clear sense of what our objectives truly are, we shall not have the strength, the courage, or the direction to win the peace. Winning that peace must be the primary concern of our hearts and minds.

Too many Americans are willing and anxious to believe that once we have defeated our enemies in battle, we will have won the four freedoms for all time, and that then these treasures, like precious jewels, can be locked up in a safe. These Americans do not stop to realize that freedom, like conscience, like right doing, like good will, is not an ornament to be worn or put aside but a living child to be nourished, fostered, helped to grow if it is to survive.

The end of this war will only mark the beginning of our truly great battle—the fight to bring ideals of peace and liberty into living reality wherever men live together. This is a fight worthy of our mettle; it will require the utmost of our spiritual resources as a Christian nation.

It is perhaps natural in such a period of stress and sacrifice as this for men and women to look longingly toward a future full of material blessings. On every side we read glowing descriptions of the ways in which our material lives shall be better after the war is over. New kinds of houses, more of them, miraculous equipment which staggers the imagination, new products, new ways of making life easier for all the world! Wonderful as these may be, they are only tools—utterly without avail unless spiritual and moral force directs their use. If a high individual and social conscience direct their use, they can help to make this a better world. If greed and selfishness use them they can destroy the very structure they might have helped to build. Tools are good or bad only according as they are used. If this world is to achieve the kind of peace where all men shall have opportunity for abundant life, for that freedom and dignity of person without which life becomes slavery, America, as one of the leaders among Christian nations, must be prepared spiritually and morally to be a true leader.

As an American citizen, I am vitally interested in the post-war world because I feel that in the future lies our great opportunity to demonstrate that all we believe in as a nation is workable, practical, useful in terms of helping to achieve peace among all men. Unless the fundamental principles of democracy, founded upon Christian faith, can have a chance to make their way to the whole world, then we ourselves cannot long enjoy their full expression. The world is now at our door. What will we do to show, by our lives and purposes, the strength of our faith?

As a Christian, I am interested in the democratic ideal, not as a political philosophy, but as a social expression of the direct teaching of Christ. Without a profound knowledge of him, of his championship of the dignity of the individual, of equality among men, men could never have conceived the vision of democracy. How well they can make democracy work depends squarely and solely upon their faithfulness to the cause of Christ. With him, democracy, the highest concept which man has ever held, can be a working formula for a world in which men can live as brothers. Without him, its basic structure is destroyed and its hopes for success no greater than those of any other selfish man-made formula for social living.

For these reasons, all Christians must concern themselves deeply with religious education in the post-war world. First, we entered this war as a Christian nation and as such have been expressing our aims and purposes to the world. In the peacetime world, we shall have to prove to the world our right to speak as a Christian nation. If we are to do so, those large groups of our people who are now completely untaught in the Christian faith must receive religious training in vastly larger numbers than ever before.

The need to extend Christian education and training in Christian living has always been great. This great war itself is one of the proofs of how great the need has been. If the war is to be followed by a true peace, by respect between men and nations, religious education to reach all people everywhere must be our goal.

Salvation now, as always, comes not to nations as a whole in a great overwhelming tide of goodness and right living but to individuals, to the men and women, the boys and girls who make up that nation. The formula for successful living, whether it be among individuals or nations, is n new or strange or undiscoverable formula but the simple one of the way and th example of Christ.

Therefore, Christian education for th post-war world, for any time or era, mus concentrate on reaching individuals—mil lions more of them than have ever bee touched before. Religious training mus be aimed at producing Christian leader ship, Christian men and women in num bers great and powerful enough to de monstrate through their lives and prac tices what a Christian nation believes.

First and foremost, expanded and in tensified Christian education for the post war world must be given to the youn people of this country. For it is in th hands of our boys and girls that the whol future of this country rests. Religious education must show them simply and di rectly the differences between right an wrong, the ways of doing right and avoid ing the wrong. It must teach them tha all liberty rests upon self-discipline, upo recognition of the equality of men with out respect to race, creed, or color. I must teach them that adherence to th golden rule is the only key to succes among individuals and nations. Only t those who believe and are trained in Chris tian principles is "the brotherhood o man" more than an idle phrase. Fo Christ alone pointed the way in whic men could live as brothers.

Post-war education, I believe, must re double its efforts to teach the value an dignity of human life—of individua human souls. The young people who no see a world bathed in tears and bloo need more than just this dreadful pictur of carnage to show them how to build a better world. Hating war is not enough the true love of peace, the keeping o peace, calls upon every spiritual an moral force which can be brought to bear Our young people must have chart and compass to steer by—a thorough ground ing in the Christian faith—whereby alon men can learn to live together in peac and mutual respect.

If Christian education for a post-wa world be sound, it will not only sho young men and women how they may liv successfully within their communities their states and their nation, but it wil give them a broader, more matur knowledge of men everywhere. In th world position which this country ha today, in her leadership of the future, sh must have this sense of the community o nations. Our young men will come hom from battle having seen and learned muc of the spiritual need of the world. I our religious program is adequate it wil be preparing the people of this nation t go out to meet that need.

When we speak of Christian educatio we mean education for living—not a course of study in doctrine alone. Me

(*Continued on page* 37.)

*Chairman of the Board, Kraft Cheese Company, and Acting President of the International Council of Religious Education.

A Country Preacher Looks at Christianity

By T. J. O'CONNOR*

"CHRISTIAN UNION." How familiar to members of our Christian churches some years ago was this slogan. Not a state or national convention was held where prominent leaders of our brotherhood did not stir the assemblies to the highest pitch of enthusiasm with sermons on "our plea for union." And how eager were the preachers present at those gatherings to get back to their churches to bring like inspiration to their congregations by reports of those wonderful speeches.

Those were glorious days; days of faith in the speedy fulfilment of our "great expectations"—denominationalism dead and all Christians united in one great brotherhood, marching under the guidance of the spirit of our glorified Savior, bringing to bear upon a perishing world the power of the gospel with the impact of a common unity. What a thrilling and inspiring hope!

But, alas; that hope has never been realized. The denominations did not die; they multiplied. Surely if our plea for Christian union was according to the divine will some evidence of its coming would have been manifested. On the contrary it raised divisions among ourselves and stirred some denominations to ill-will toward us. And yet, our plea did seem to be the will of Christ. Did he not pray that his then disciples and all who subsequently believed on him through their word might be one "that the world might believe"?

Why then, has not Christian union as we outlined it, preached it and prayed for it, come to pass? The answer is that, notwithstanding the plausibility of our plea and our earnestness in presenting it, it was *not* the union for which Christ the Savior prayed. Let us consider the Savior's prayer and see if we cannot discover the unity of his disciples he had at heart:

"Neither pray I for these alone (his then disciples) but for them also which shall believe on me through their word; that they all may be one as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

Careful reading of these words reveals that Jesus did not have organized bodies, or churches in mind, but individual disciples. And there is one clause in the prayer that tells us exactly the unity that would bind his disciples in one, and in unity with himself and the Father. Here it is: "As thou Father art in me and I in thee." But how was the Son one in the Father and the Father in the Son? Let the Scriptures answer:

"God so *loved* the world that he *gave* his only begotten Son that whosoever believeth on him should not perish but have everlasting life." John 3:16.

"Christ also hath *loved* us and hath *given* himself for us." Eph. 5:2.

Love, and its inevitable concommitant, sacrifice, made the Father and the Son *one* in the great scheme of redemption. In like manner all believers in Jesus Christ may be *one*, and one in the Father and Son as witnesses for the Savior throughout the world. Hence the admonition of the apostle Paul:—"Walk in love."

Love the brethren; love Christians of every fold and we can truly say, "Blest be the tie that binds our hearts in Christian love; the fellowship of kindred minds is like to that above."

Thus united in the bond of love divine, the great army of the Lord will go on to ever-increasing glorious achievement in hastening the time when the will of the Father—as we often pray—will "be done on earth as it is in heaven."

*Christian minister now living in Seattle, Washington.

Home Missions Church

ON SEPTEMBER 26, the Mexican Christian Church reviewed eighteen years of Christian service in San Antonio, Texas. The spirit of the congregation was tempered with deep and sincere appreciation for the love, work and devotion of all the friends and members of the church that have nurtured it throughout the years. Having very humble beginnings, this congregation was set on a more solid footing when, through the interest of friends and the United Society, a beautiful place of worship was provided. Leaning heavily on the United Society for support and encouragement, the work of the Master has gone forward with hundreds of people having received Christian teaching and baptism. Today the congregation, which consists of 200 members, is becoming aware of its own strength and is thinking in terms of self-support.

—FRED VAZQUEZ, *Minister.*

Good News for Lepers in Paraguay

I FIND it hard to keep my feet on solid earth these days with respect to the leper work. Good things have come like an avalanche.

First, the American Mission to Lepers responded to our appeal for an additional $500 on this year's budget. They also promised to raise next year's budget to $2,000 instead of $1,000 as it is this year —if we could procure guarantees of the investments.

Then the Inter-American Health Commission working in Paraguay has decided to build a hospital at the leper colony. I had the administrator and engineer down two weeks ago to look over the site. They have also given us $1,000 for equipment for our shops, and are going to build a dam on the creek and put in a hydraulic pump and filter system to give the camp running water.

In my last visit to the colony, I had with me Dr. Richard Plunkett, chief of the health commission; Mr. Greenleaf, the sanitary engineer; Mr. Adopaca of New Mexico, an agricultural expert; Dr. Paul Pena, the liaison officer between government and the commission; and Dr. Lobo, Paraguayan director of the colony. We went over the plans for a forty-bed hospital with out-patient clinic. Greenleaf and I scoured every well and other hole in the ground in study of the possibilities of an artesian well, but decided temporarily for damming the creek, install a hydraulic pump and filter system. The water problem is most pressing for all the drinking water comes from a muddy open pool just beside the camp. I have to boil for at least fifteen minutes all the water I drink or use for washing or shaving. It would be wonderful if we could have a safe well.

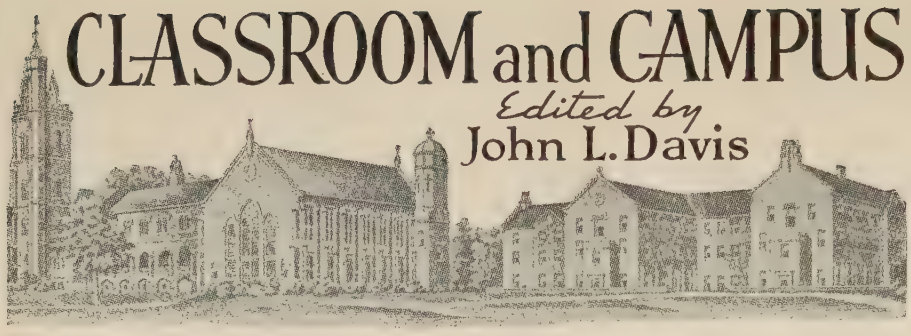
Next best thing is the offer of Miss Phyllis Bateman to go there and live with the lepers. She is an English nurse, a Hutterian. She has not seen the place yet. I hope she will not go back on her promise when she does. Maybe in July vacation one of our married women can go down with her.

The brick plant will be the first to get into operation. We think we can use the soils near the leper settlement for making brick. I have a man starting on that this week. He is a Swedish-American. We shall finish our school building for children of leper parents within a week if the weather is good. Then in June we shall build the new combination tailor-shoe shop. Mr. Plunkett figures on doing all the building with leper labor. If he cannot get a constructor to go there to supervise, he will ask me to handle the money and superintend the building. I doubt if it comes to that; but if it does I shall have to remain on here another year and a half before I take my furlough.

—MALCOLM N. NORMENT

Lumber used for construction purposes is sawed at the leper colony

WORLD CALL



Butler University
Indianapolis, Indiana

FACULTY and administrative staff members of Butler University now may participate in a contributory retirement income program approved recently by the board of directors. The program became effective in September, Dr. M. O. Ross, university president has announced.

Under provisions of the plan adopted, which is that of the Pension Fund of the Disciples of Christ, all regular full-time faculty members and other full-time university employees are eligible to participate, with both the university and staff members contributing to the program. More than sixty members of the Butler faculty and administrative staff already have elected to participate in the Pension Fund, Dr. Ross said.

Miss Carolyn Varin, 1939 Butler graduate and former state women's golf champion, has been named promotion assistant at the university.

Miss Varin replaces Miss Leslie Shippey who will begin training next month in New York as an American Airline stewardess.

Dr. Ross J. Griffeth of the department of religion, and Dr. James H. Peeling, acting head of the sociology department, have been promoted from associate professors to full professors.

In the history and political science department, Dr. Franklin L. Burdette was advanced from assistant professor to associate professor and Dr. David M. Silver, from instructor to assistant professor.

Ardin E. Hays of the economic department was advanced from acting assistant professor to permanent status as assistant professor.

In the home economics department, Dr. Edna D. Meshke, formerly visiting lecturer in the graduate school of the University of Illinois, was named department head replacing Professor Kathryn J. Journey who resigned. Miss Grace Whitesell from Otterbein College was appointed assistant professor.

Paul H. Horton, formerly of Ohio State University, was appointed instructor in sociology.

Drake University
Des Moines, Iowa

Gilford Eldon Olmsted, 24, pastor of the Altoona Church of Christ, has been awarded the Oreon E. Scott scholarship for the ministerial training in the Drake University Bible College during the current school year, Dean Seth W. Slaughter announced recently.

Donor Scott, a St. Louis, Missouri, businessman, is a member of the executive committee of the Drake board of trustees.

Olmsted, pastor of the Altoona Church of Christ since February, was top student in an Ottawa, Kansas, high school class of 135 and maintained better than a B-plus college average while working his way through college.

Transylvania College
Lexington, Kentucky

Transylvania College opened its year with an enrollment which was larger than expected. The decline in numbers was no larger than that experienced by other colleges in the state and nation.

The freshman orientation program was conducted during the first three days, introducing the new arrivals to the campus and traditions of the college. Although few boys were present, the inaugural festivities were as successful as ever.

The opening functions were under the supervision of Acting President Leland A. Brown, Professor J. L. Leggett, and Miss Frances Jennings, the new Dean of Women. Dr. Brown welcomed the whole student body and introduced the new members of the faculty.

Announcement has been made of the appointment of four new teachers for the current year, bringing to twenty the number of teachers on the college staff. William A. Muller, of the staff of the University of Minnesota, will be instructor in biology. Miss Ruth Mary Nelson has taken the position of instructor in physical education. Mrs. Margaret Greenleaf Gardner of Richmond will serve as part-time instructor in romance languages. All are suitably trained for their positions.

Dr. William Clayton Bower, emeritus professor of religion at the University of Chicago, will teach religion at Transylvania during the winter quarter. Dr. Bower is well known in the Disciple churches in Kentucky, having been affiliated with Transylvania and the College of the Bible for more than twenty years before he went to the University of Chicago. Dr. C. H. Plopper will offer most of the courses in religion and philosophy.

Plans are being made by the college social committee to insure cooperative social activity between the college students and the air cadets. The cadets are under strict military supervision during the week, and are privileged to leave the campus only on Saturday evening and Sunday. The limited leisure of the cadets makes a supervised program all the more desirable.

Lynchburg College
Lynchburg, Virginia

Classes of the session 1943-44 began on Friday, September 17. The total enrollment of civilian students was 136. There were 62 young men and 74 young women. There are 31 ministerial and missionary students, of whom 23 are Disciples of Christ and 8 are from other religious groups.

The college has contracts for a total of 260 Army Air Force men. Two hundred are in the Army Air Force training program and 60 are in the War Training Service program of the Civil Aeronautics Authority.

On September 1, Lynchburg College made a payment of $39,000 in cash at the banks on indebtedness.

Miss Janet Griffiths, of Wilmette, Illinois, is the new teacher of French and Spanish, succeeding Mrs. Helen Rufener. Miss Griffiths will hold the rank of Assistant Professor. She holds her Master of Arts degree from Northwestern University in English and the same degree from Middleburg College in Spanish.

Miss Katherine Parkinson, of Richmond, Virginia, has been appointed secretary to the president, succeeding Miss Blanche Latham.

Drury School of the Bible
Springfield, Missouri

Drury College opened its annual session on September 13. Civilian enrollment has not suffered as much as was expected. There are 320 civilians enrolled. The 200 soldiers who are on the campus participate fully in the chapel and convocation services.

Religious interest has never been higher than it is on the campus at the present time. There is the orthodox interpretation of religion that is found in the conservative churches. There is, on the other hand, an effort to interpret life religiously in terms of the present day.

Dean R. W. Hoffman of the School of the Bible visited a number of churches during the early summer.

The College of the Bible
Lexington, Kentucky

The College of the Bible closed the year 1942-43 without deficit and with all bills paid. The annual income of the school has increased during the last five years, $7,497.

The number of graduates receiving the B.D. degree, including summer school just closed, was sixteen. This was the largest number for the B.D. degree in the history of the school. Five of these have volunteered for missionary service under The United Christian Missionary Society and two entered the chaplaincy. The total attendance for the year was 68.

President Corey will teach courses on Missions during the winter and spring quarters and will spend most of the time

during the fall quarter in southern and eastern conventions, in several of which he is the guest speaker.

The College of the Bible has planned its work so as to meet the requirements of the V-12 Navy Program. It is also entering men from college who would come under the selective service regulations, after three years instead of four years of college work. This is done with the understanding that such students will finish their last year of college work in summer quarters during their three years of seminary study, and the B.D. degree will not be given until full college and seminary work has been completed. This shortening of pre-seminary work will only be for the emergency war period.

Dr. W. C. Bower of Chicago University, who has just retired in Lexington, will give the fall lectureship at the seminary.

Frank Gardner is closing his work with the school as executive secretary and conductor of the 75th Anniversary Campaign, and will pursue his studies for his Ph.D. degree at Chicago where he has a fellowship.

Bethany College
Bethany, West Virginia

Dr. Edgar DeWitt Jones, minister of the Central Woodward Christian Church, Detroit, Michigan, spoke recently in a Bethany College chapel program. A student of Americana, Dr. Jones spoke on the subject of five great Americans—Washington, Jefferson, Lincoln, Henry Clay, and Daniel Webster.

Willis R. Jones, admissions counselor at Drake University, has been granted a leave of absence to become an assistant field director in the Red Cross, division of service to the armed forces, Dr. Henry G. Harmon, president, announced recently. Mr. Jones is the son of Dr. Edgar DeWitt Jones, pastor of the Central Woodward Christian Church in Detroit. He came to Drake in November, 1941, from William Woods College, Fulton, Mo., where he had been director of public relations. At Drake, Mr. Jones has supervised field work and preparation of promotional materials.

Dr. Bernal R. Weimer, Dean of the Faculty, spent the last two weeks in September in New York, attending the Navy School for the administrative officers of colleges which have the Navy V-12 programs. The purpose of this school was to acquaint those in charge of the counseling and general programs at the colleges with the various phases of naval life.

Dean Forrest H. Kirkpatrick of Bethany College, now on leave of absence for war work with the Radio Corporation of America, spent a week at the college where he lectured in the courses on Labor Problems and Post-War Education Reconstruction. His special field is personnel administration and industrial psychology.

Miss Margaret Roberts Woods of San Antonio, Texas, has been appointed as instructor in Spanish and French at Bethany College. She is replacing Dr. Julia Racene Spicer, who resigned her position early in September to be with her invalid mother.

Miss Woods is unusually well qualified in training and experience. She received her Baccalaureate Degree from Wellesly College and her Masters Degree from the Pennsylvania State College. She holds the certificat d'etudes Francaises from the Universite de Besancon and is now working on her Doctorate in Modern Languages at Middlebury College, Mass. She has also had considerable graduate work at Columbia University, Colorado College, and Webster College.

The second term of the academic year of 1943-44 will begin at Bethany College on November 1, with the entrance of a freshman class of from 125 to 150 students.

Texas Christian University
Fort Worth, Texas

Eighty-nine per cent of the 245 men in the Navy V-12 Unit at T. C. U. have signed up for the purchase of War Bonds by pay check deduction, Lt. George C. Decker reports. Of the T. C. U. faculty, administrative officers and other employees, 98 per cent are signed up for pay roll deducation bond purchases.

"Adventuring in Fellowship" was the theme of the annual Fall Retreat of Brite College of the Bible. Speakers included President M. E. Sadler and Brite College faculty members.

President Sadler has signed a contract with the Navy calling for 465 men, including V-12 and V-5 trainees, to be stationed at T. C. U. "This is about the maximum number our facilities can accommodate," Dr. Sadler says.

The war has taken another toll of campus manpower. For the first time in its history, the Horned Frog Band has a girl for a drum major—Miss Frances Hall, sophomore from Lufkin, Tex.

The Kellogg Foundation of Battle Creek, Mich., has made an annual grant of $4000 to T. C. U. to aid in the work in Medical Technology. Half of the grant will be used for scholarships and the other half for loan funds.

Dr. L. D. Anderson, A.B. '06, minister of the First Christian Church of Fort Worth for 32 years, was honored by the T. C. U. faculty and the fellowship committee of the church at ceremonies on the campus in September.

Dr. Paul Dinkins has returned to his teaching duties as a member of the English Staff, after a leave of two years during which time he received the Ph.D. degree from Vanderbilt University.

I Visit the Rural Churches

(*Continued from page* 23.)

singing as I could not see the notes by the pale lamp light. The church in Palmillas has been covered with a good boveda roof with the help of funds from the Mission.

It has the window frames in but no glass as yet, and still has a dirt floor. The well where all the families send the water jars by burros is so far away they cannot sprinkle down the floor often and the children kicked up quite a bit of dust.

The eleven days there passed more quickly than I thought possible. On arising I would go to the *nopales* to eat *tunas* while they were fresh and cold, then have breakfast about 9:30—oatmeal, milk, and some crackers I had taken along. They eat late as they have to grind the corn and make the *masa* for the tortillas for all day. They send meals to the field for the men who are working. I could not expect all the children before about 12:00 and had school until about 3:00 P. M. Then I had dinner of beans, tortillas and some kind of soup, such as rice. In the afternoons I visited, finished knitting a Red Cross sweater, taught a few of the women to knit, or watched children play with the games I had taken along. The newness of Magic Sticks never wore off, and I left them the game.

By the time I had finished this school I was quite hungry for news from the outside world, and for meat as we had had none. So I decided to run over to see Miss Florine Cantrell for the two days I had free. But I got neither news nor meat as her battery radio was out of order, and there was not time to shop in Zacatecas; when I reached Jerez the market was shut up for siesta time. Nor could we find a chicken on the Los Haros ranch where Miss Cantrell lives, and there are around five hundred people there. Nevertheless, I had a good visit with her. That night she asked me to talk to the boys and girls who come to her house to play. After some hymns I gave a short talk and a story on Christian justice.

I had to go back to Zacatecas to meet the Silvas, and we reached the next ranch at 9:00 P. M. Here, San Antonio de Panuco, we were entertained in the home of one of the church families where the happiness of the mother of thirteen living children made me happy just to see her face. The big sisters did much of the work. It seemed they were busy all week long keeping so many little brothers and sisters clean—and even with no conveniences, they were clean. We visited the church homes, organized the women's society, had services, and enjoyed a busy Sunday.

On Monday I started home, reaching San Luis Potosi the next day by bus, having been away three weeks and one day, visiting seven rural centers, and organizing women's societies in five. I left them all feeling encouraged to continue in the Christian way, and promising to keep up the meetings for study and inspiration.

WORLD CALL NEWS ROOM

FRIENDS will want to know that Miss Bertha Clawson, missionary now retired, has returned to Angola, Indiana, to make her home. She has gone there from New Castle, Indiana.

Our sympathy is offered to Miss Florence Carmichael, her mother and other members of the family, in the loss of her brother, Howard Carmichael of Indianapolis on October 11, following an illness of six months. Mr. Carmichael is the father of the well-known musician, Hoagy Carmichael.

At the September meeting of the board of trustees of the United Society, action was taken approving the transfer of W. R. Holder from the department of evangelism and church development to the department of financial resources, to serve as field representative.

Howard Dungan, who has been the field executive of the Committee on War Services, is to become the national director of church maintenance, the position being vacated by the transfer of Mr. Holder.

After nine years of service with *The Christian-Evangelist,* J. Edward Moseley resigned his position on the staff as assistant editor to accept an editorial position with the St. Louis *Star-Times.* Mr. Moseley has carried many responsibilities, for two years of the period supervising the editorship of the paper. Convention goers appreciate his editing of *The Convention Daily.*

Before taking up newspaper work, Mr. Moseley is spending some time in Spokane and Seattle, Washington.

Miss Martha Gibson, who has served as a missionary in Paraguay for the past five years, is the new matron of the girls' dormitory at Yakima Indian Christian Mission, White Swan, Washington. Her duties at Asunción qualify her for this dormitory position since she not only taught in Colegio Internacional but also lived in the girls' dormitory and shared responsibility for the boarding girls. Our best wishes go with her.

The people at Missions Building, Indianapolis, felt greatly honored when on October 8, Dr. Wu Yi-Fang, president of Ginling College in China, visited the building and spoke in Graham Chapel regarding Ginling and the many difficulties the college faces in China today. Ginling was formerly located at Nanking until forced to move west to Chengtu.

Dr. Wu has been in the United States since May as a member of a China study group on post-war educational programs.

The National City Church in Washington, D. C., is delighted with the results of a conference on a "Just and Durable Peace" held in the church on September 16, under the sponsorship of the district missionary society and the Christian Church Council, with twenty churches of Disciples of Christ represented. Addresses, discussion groups, tea and fellowship hour, and evening mass meeting made up the program.

Through a misunderstanding, it was stated in the September issue of WORLD CALL that Miss Nell and Miss Grace Snow of Billings, Montana, had gone to the Northwestern Christian Home as matron and secretary. These ladies went to the Home to take over other responsibilities. Mrs. Laura K. Hill continues as the efficient superintendent. Miss Phillips has served as secretary for a year and a half and continues in that position.

An interesting account comes from Mrs. Victor C. Rambo of India regarding the entertainment of soldiers in the Rambo home. Two British soldiers visited with this family in February, and two others in March. Mrs. Rambo says: "We have been amply repaid for what little trouble we have gone to, by the varied and interesting personalities with whom we have become acquainted. All have contributed much of interest to our general information, and all have been courteous, well mannered, quiet and polite. All have also been most interested and sympathetic toward the mission work as they have seen it in connection with the hospital and local activities."

The missionaries are hoping to have opportunity to meet and entertain American soldiers when the men have been in India long enough to have a furlough.

The chaplains at Fort Knox, Kentucky, this last summer instituted a Daily Vacation Bible School for the children of officers, non-coms, and civilians. Sessions were held for three weeks at the Post Chapel, and for the same length of time at the Goldville area. The school administered to the spiritual needs of 1,000 families located on a post which has grown to ten times its normal size. The chaplains and helpers are to be congratulated on this venture.

One Sunday in September, three missionaries visited two retired missionaries to India now living in the Emily E. Flinn Home in Marion, Indiana. Standing, reading from left, Veda Harrah, Jennie Fleming and Myrtle Furman, all missionaries to India, visited Stella Franklin, seated at left, and Josepha Franklin standing at right.

Women and World Highways

Women at Worship

By PAULA S. BISHOP*

HELLO, Mabel, sorry I'm late. Have they started yet?''

''No, they haven't started yet. No one seemed to know who had the devotional. Do you have it?''

''Heavens, no! I forgot all about it. I worked so hard to get someone to take the program at the last minute that I simply forgot about getting anyone to lead the devotional. Let's see, what shall we do? Who's here?''

''Mrs. Brown is here. You could probably ask her. She's good you know. She can read the Scripture and give a prayer, I guess, without practicing. You're singing, aren't you?''

''Yes, I'm supposed to. But I couldn't decide which one of these to sing. Which do you think I do the best?''

Women at Worship??

''Hello, Bess, I came early. Thought I'd get my worship center set up before the others came.''

''How lovely! What can I help you do?''

''I will need a small table—let's see—how about using that one over there by your stairway?''

''Would you like it placed here? Then you could arrange the chairs around the room in a circle—so that their attention would be centered on your worship spot. Remember that's one of the points they stressed at that meeting last month.''

''You mean the meeting for the leaders of worship? Oh, yes, wasn't that a good idea to get all of them together for a good class in worship before they attempt to help others in their groups! Mrs. Bowen attended and she said she never would have considered being a worship leader for the year, if she had not known she was going to get this help before the year started.''

''Look, doesn't your picture show wonderfully up against the dark background of the stairway!''

''I love that picture anyway. It's called 'The Light of the World.' I got it from our Council collection. Incidentally, we plan to add two new pictures to our collection every year. Marj is giving the interpretation of this one today. She lives so far out, I told her I'd pick it up at the church for her.''

''What did you want to do with this candle?''

''Well, I want to set the picture far enough back on the table to leave room for my candle here at one side. That's all I'm having. But look, doesn't it look pretty?''

''What's the candle for, Grace?''

''During the worship period, Mrs. Needer, our chairman, lights the candle and says something to the effect that it is symbolic of the Light of the World—Jesus; and that as she lights the one candle she wants it to be a dedication of our particular group to the work of the year in following that Light set before us.''

''What a lovely idea! We've never used worship centers before in our group. I think they will be a big addition to our program for the year. And according to the yearbook we are planning a good year's program.''

''Wasn't that yearbook a splendid idea! You know it has the topic for each month's program, as well as the list of those participating in that particular program for each month. Mrs. Johns (Council President) explained that by using this method of advertising and notification for our programs, each one could see in advance that she was being asked to take part in some way—either the program, or the devotional—just *once* for the whole year. But that she would be held responsible for that one time. And she said when the women were called they all agreed that surely they could get up in front of people once, and that they would be willing to try.''

''Yes, I know—she said this also eliminated using the same old standbys each time, too. I know, I've always been so scared to get up in front of people, but the way they showed us how to set up these different worship centers, and to focus the attention of the group on it—well, it just makes you feel the program doesn't rest entirely on your shoulders—and that they are not looking at you, but rather at the beauty spot. I tell you it makes a difference, just to feel from the beginning that you have this intangible support—all because you've centered their attention on something besides you.''

''So glad to hear you say that, Bess. You're standing over here for your part, aren't you?''

Women at worship!!

What Is Worship?

It is an artist thrilled by a new snow fall.
It is a baby asleep in a crib.
It is an arid land begging for moisture.
It is a wayward daughter being welcomed home.
It is two lovers, hand in hand.
It is a steepie reaching upward.
It is a light on a church window.
It is the petals of a rose, open to the bee.
It is the face of a bride at an altar.
It is a whole family in one pew.
It is an urchin, awed by a music master.
It is Time marching on.
It is my little soul seeking communion with its Maker.
It is any man, eyes uplifted in penitence and humility.

—*P. S. B.*

Some New Materials for Council Departments

General

Projects in Spiritual Mobilization, a series of pamphlets on local church projects to meet the present crisis, prepared by the 1943 Conference of the United Christian Adult Movement. The series includes: Toward a Christian Social Order, Families Facing Reconstruction, Young Adults in Action Now, Frontiers of Evangelism, Church Man-Power Commission, and Service Men's Christian League. 10 cents for the set; single pamphlets in quantities, 1 cent each. UCMS

Local Church Program Planning Manuals on Evangelism, Membership Development, Worship and the Devotional Life, Christian Education, Missionary Education, The Church and the Christian Family, Christian Stewardship. General church suggestions will be helpful also to Council departments. Set of 7, 75 cents; single manuals, 15 cents. UCMS

Devotional Life

I Have Chosen You, by Edna T. McCormick, a little purse-size pamphlet of practical personal disciplines for spiritual, mental, and physical development. Order for individual member's use. 10 cents; 12 for 75 cents; 100 for $5.00. UCMS

Missions and World Relations

Concerns of the World Church, by George W. Buckner, Jr., a new book by the editor of WORLD CALL on the responsibility of the world-wide church for helping solve humanity's problems. Excellent for general reading, mission study groups, Sunday school classes. $1.25. Christian Board of Publication.

Into All the World, by A. V. Casselman, a new revision of this usable text on the what, where, why, and how of missions. Resource material included taken from the latest books on missions in today's world. Plan a mission study class using this text. 35 cents. UCMS

Social Education and Action

World Order Sunday, leaflet on observance of November 7. Excellent suggestions and resource material, usable at any time. Single copy, free. UCMS

*Mrs. L. K. Bishop is the wife of the minister of Central Christian Church, Des Moines, Iowa.

For Adult Missionary Groups

Theme: The Church and America's Peoples

THE consideration of this subject for the past six months has given us reason to reach around the world in our thinking as we have thought of solutions for the problems confronting minority groups in America. There has come a determination to struggle for a just and social order in America and in the world, freedom for the peoples of all races, and a peaceful world. Our hope is for the Christian spirit to be more definitely expressed in our social and political life here at home and in that of all nations. We must agree with Everett R. Clinchy, president of the National Conference of Christians and Jews, who said in a CBS Broadcast on February 24, 1943: "May the time not be distant when America's Big Idea of one nation indivisible, with liberty and justice for all . . . . shall be stretched to read . . . . One *earth* indivisible with liberty and justice for all mankind. . . ."

As we use this last program in "One Nation Under God," let the emphasis fall upon the action that individuals may take. Let us realize that America begins in our own homes and neighborhoods. Here our action toward goodwill must begin.

The discussion course, "America, Indivisible," also emphasizes action in the community. It is hoped that by this study individuals have acquired attitudes that will make them willing to take definite steps to help stimulate the spirit of brotherhood in the immediate community.

"The Wrong Ancestors"

This is the title of a film-strip regarding the resettlement of Japanese-Americans. It has been released by the War Relocation Authority but can be secured from The United Christian Missionary Society, Missions Building, Indianapolis 7, Indiana, for the cost of mailing. This picture with the accompanying lecture will provide motivation for some action regarding the Japanese-Americans. Is the church in your community willing to help to make it possible for some Japanese-Americans to relocate in your community?

Prayer and Missions

Are we remembering that prayer is a moving power in our missionary work? Are we remembering the help that we can be to definite workers by praying for them every day? It is possible that your group has become interested in individual workers in the Home Mission institutions as you have studied the current theme. Our program material has told us how several of these workers spend their days. Their work isn't easy. They need our prayers as they carry on these daily tasks. And the workers in other lands need our prayers as well. Encourage the members of your group to read the news items in WORLD CALL so that they may know about workers at home and in other lands. Make a list of missionaries and national workers for the prayer list. Let each member of the group choose a certain individual to remember in prayer for a certain period. And remember there is value in praying for these individuals by name. Let's do our part in prayer.

Christian Ventures

"What can steam engineering and mechanics possibly have in common with the leading of a young and growing church? How can training a man to operate a sawmill prepare him to become the pastor of a large church? Well, anyway, that was the path taken by Mpolu Anoka from the lowly position of a native slave to one of the leading men of a Christian constituency of 50,000 and the pastor of the Bolenge church." And so as David Byerlee, missionary to Belgian Congo, continues the story of Mpolu, he tells of the patience and persistence that Mpolu developed by working in a printing press and running the sawmill. Later he used these same Christian principles in working with people in the church.

Christianity for all of life. Learning how to relate Christianity to all phases of life. "Christian Ventures in Learning and Living" is the appropriate subject for this new study that begins next month. Christianity must be related to industry, agriculture, economics, and all other phases of life if we are ever to have a Christian world.

To a certain extent we have been thinking about the peoples of the world as we have studied the theme of the last six months. It has caused us to look forward to this next study that will take us to other lands. The newspapers and secular books and magazines keep the war and its tragedies before us. What about the Christians in other countries in these days? It will be interesting to know how Christianity and its teachings have prepared people to meet the bad situations in which war places them. Ventures, projects, comprehensive program of Christianity—whatever we call it—the teachings of Christ must be applied to every phase of living.

"Learning for Living" is a series of six programs on this subject of Christian ventures. Each program is planned with all the materials needed on that subject. Literacy, health, the economic situation, agricultural advance, home life, community life, and Christian education are the subjects discussed. This packet of programs sells for 50c.

"Doors to Ampler Life" is the title of the discussion course on this new theme. It includes the interesting and readable textbook, *For All of Life,* by the Wisers. There are suggestions for the use of the book in six sessions of study. The part that the Disciples of Christ have had in these Christian projects is also included. Resource material is suggested. This course sells for 70c.

If your order has not been previously placed for one or both of these packets, be sure that it is done soon so you will be prepared to begin the study in January.

For All of Life. Your group will want to read this book whether it is used as a study book or not. Dr. and Mrs. Wiser, the authors, have lived for extended periods in North India villages and have made intensive studies of the social, economic, and religious life of Indian peasants. They have talked with and corresponded with others engaged in Christian work in every land and have used facts and stories gleaned from these sources in this book. The book is full of interesting incidents and shows how important a better way of living is to Christians and how important Christianity is to a better way of living.

Do You Use the Library?

It is not too early to begin securing reading material on this new theme of "Christian Ventures in Learning and Living." Begin searching all library facilities for books on the subject. Remember that practically all denominations are studying this same theme sometime this year. Public librarians are very cooperative. Why not suggest that books on the subject be collected for the use of all church people in your community? Then after the librarian has made the collection, advertise the fact among the churches so that many may benefit.

I Have Chosen You

This is the title of a fourteen-page pamphlet containing suggestions for personal religious living that has been written by Mrs. (H. B.) Edna T. McCormick of Lakewood, Ohio. It has helps for spiritual development, for mental development, and for physical development. The suggestions are very practical and definite. These pamphlets sell for ten cents each or 75c a dozen.

Individual members of your group will be interested in one of these pamphlets to help strengthen their Christian living.

A Good Idea

An interracial committee of ministers in Greater Cleveland have announced their intention to coordinate the organizational work of the clergy, to encourage exchanges of pulpits, to take active interest in all problems of discrimination, and to set forth Christian ideals of democracy and religious practice in a pamphlet to be distributed widely.

Dates to Remember

November 1-20, Christian Mission on World Order (Ascertain date of one nearest you)
November 7, World Order Sunday
November 11, World Community Day
November 21, Thanksgiving Sunday (Christian Education and State Missions)
December 5, Woman's Day

Youth and Missions

A Young Christian's Charter for World Order

THE world order committee of the Christian Youth Council of North America in its conference at Lake Geneva in August wrote a "Young Christian's Charter for World Order." It is very excellent and deserves wide reading. We are therefore printing it here in the earnest hope that it will lead many young people to constructive and vigorous Christian living.

"The world is my home and all the people of the earth are my brothers. As long as people and society continue to destroy the sacredness of personality, I must work to create abundant life. As long as people suffer from discrimination, poverty, and tyranny I must live God's moral laws. As long as there are conflict and tension, a world at war, I must give all diligence to promoting obedience to God's moral laws. In my hands are the instruments of peace and world order. I am a Christian.

I. WORLD ORDER BEGINS WITH ME

"World order begins with the tiniest fraction of an attitude."

A. "I will know God intimately and live his will.

B. "I will discipline my personal life in harmony with that of my leader—Christ.

C. "I will seek to know people of other racial and cultural groups.

D. "I will learn some language other than my own, that I may understand another people and their culture better.

E. "I will join with others in study, and work with them at the tensions and conflicts and cleavages in my community.

II. WORLD ORDER GROWS FROM CONSECRATED GROUP FELLOWSHIP

A. "I will create or join a committee on world order in my young people's group.

B. "In this group we will arrange for study on world order, and draw up a charter of the kind of world we want to live in.

C. "We will integrate our study with quiet moments of group worship—seeking to plan for our world by God's will.

D. "We will ask our pastor to preach sermons on world order and organize church-wide study sessions in which we participate.

E. "We will observe the Peace Angelus in connection with America's Prayer Minute in our church and in our community.

F. "We will create or engage in work projects in our community in order that we may begin to build our world where we are.

III. WORLD ORDER DEPENDS UPON A NEW COMMUNITY

A. "We will join with other church groups to carry our message to our community.

B. "We will attempt to lead others in studying the bases of lasting peace, through individual conversations, interchurch and interracial study groups and conferences.

C. "We will try to build our community after the ideals in our world charter; seeking means of bridging the barriers of race and of class to make possible equal opportunity for all; to better the recreation for youth; to engage in work projects of community improvement, remembering always to cooperate with interested community agencies.

IV. WORLD ORDER REQUIRES MY LIFE

A. "My vocation is the main channel for Christian service.

B. "My task is to become a skilled Christian worker—a farmer, teacher, minister, scientist—accepting my area of life work as my chance to witness to the world Christian community and to permeate it with the spirit of Christ.

C. "My home will become a new unit in the new world order; and from its fellowship will radiate Christian humility and a loving community.

D. "Through my church I will identify myself with the whole family of God. I will participate in its task of fulfilling Christ's ministry to human life and enjoy through it the sustaining power generated in the consecrated community of Christians into which we have entered and with which we abide forever."*

**For a complete report of the Christian Youth Council meeting including the above and other reports, digests of addresses, recommendations for youth action, and pictures of delegates and activities, write to the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. Price, 15 cents a copy.*

American Counterpoint

Just off press is a book, *American Counterpoint,* by Alexander Alland. (The John Day Company. New York. 1943. $3.00.) The blurb on the jacket describes it well:

"A study in photographs of the people of our country, which is strong in their likenesses and in their differences—as strong as their ideas of democracy are strong, as just as their love of freedom, and as rich in culture as a symphony is rich in its many chords."

It is the form of the book which we want particularly to call to your attention in relation to the current mission study on "The Church and America's Peoples." Opposite the magnificent photographs on one side are large blank spaces in which individuals or groups might write their discoveries regarding the particular national or cultural group pictured. These discoveries might include findings of all kinds—bits of native poetry, prayer, philosophy, or humor; statistics; personal testimonies of friendship and appreciation.

Order the book. Make it a sort of "book of discovery" of America's peoples.

Christmas

Several suggestions regarding things you might do at Christmas time were made on this page in the September and October WORLD CALLS. For information about appropriate gifts to send to Japanese Americans in relocation centers, write to the Department of Missionary Organizations, 222 Downey Avenue, Indianapolis 7, Indiana.

Work Camps

"Maybe if the school is all purtied up there will be more kids who will want to go to school here." Thus spoke one of the mountain boys to the wife of the director of the Hazel Green work camp at Hazel Green, Kentucky, this summer. His school was not the only one that was "purtied up" by the young people who spent eight weeks working at Hazel Green.

Eleven county schools were repaired and ten of them painted. The repairs included one new roof, three new porches, five new sets of steps, replacing many broken windowpanes, hanging three new doors, painting and varnishing all the desks and repairing broken ones, painting seven roofs, oiling the floors of ten schools, repainting blackboards, blacking stoves, and many other such improvements.

One of the women said to the campers the first day, "This is the first time in many years when anyone has shown any interest in us. Seems like we are so far off the road they just forget us, but we sure are glad you came." "Interest" was evidenced not only by the work the campers did in the county, but by their attitude of friendliness and good will. A community party and a picnic supper helped to make friends, as did work in the church.

Our students at Hazel Green this winter will also be constantly aware that their school was visited by some vigorous young people this summer. They will enjoy the 1050 quarts of vegetables which were not only canned by the campers, but many of which were also grown by them! A volunteer group working after regular hours painted one of the rooms in the hospital operated by Dr. Blood.

Youth of Our Churches in Camps

The work camp was operated in cooperation with the American Friends Service Committee and was open to young people of all faiths. Four young people of our churches attended part or all the time: Carol Potee, of Lynchburg College; Robert Burgess, of Mt. Carroll, Illinois; Edwin Caruthers, one of our foreign missionary candidates, and Betty Courtney, of Chauncey, Ohio.

Other Disciples attending other camps were Wilma Williams, of Muscatine, Iowa; Suzanna Reeser, of Poplar Bluff, Missouri, who attended the Chicago work camp, directed by the way, by Mr. and Mrs. Barton Hunter of Lynchburg College; and Richard Staley, of Cincinnati, Iowa, who attended the camp at Vinal Haven, Maine.

Missionary Worship Service

Theme: "Crown Thy Good With Brotherhood"

DECEMBER

Love—the Test of Brotherhood

Hymn: "Love Divine, All Love Excelling." Stanzas 1 and 3.

Call to worship:

I will praise thee, O Lord, among the people:
And I will sing praises unto thee among the nations.
For thy mercy is great above the heavens:
And thy truth reacheth unto the clouds. (Ps. 108:3, 4.)

God is love; and he that dwelleth in love dwelleth in God, and God in him." (1 John 4:16.)

Hymn: "God Is Love; His Mercy Brightens."

(Substitute, "The King of Love My Shepherd Is.")

Scripture: 1 Cor. 13:1-3

Meditation: "The Church and America's Peoples." That has been our study for the past several months. What has this study meant to us? Can we leave it without putting ourselves into it? We have seen how America's Peoples consist of all who live now or ever have lived upon her soil. America does not belong to just you and me. It belongs to the Negro, the Nisei, the Jew, the Catholic, the rich, and the poor alike. All have helped it to become what it is. Do we love our America? Then we must love Americans. Racial discrimination is unsafe for all of us. But anything short of brotherly love is unworthy of us as Christians. We are all of one blood. We are sons of the one God, our Father. We inherit love from him. If we do not stand the test of love for our brothers we cannot claim our inheritance. Paul tells us what love means. Here is what he says. (Read 1 Cor. 13:4-7.) Can we stand the test? Are we determined to succeed? If we will allow ourselves to go all the way of love with God we will not fail. (Read 1 Cor. 13:8-13.)

Hymn: "Of One Blood Hath God Created." Stanzas 1, 3, and 5.

(If the group does not know the hymn, have it sung as a solo, or the entire poem may be read.)

Of one blood hath God created
Every kindred, tribe and tongue;
His is every fane and altar,
Though man's empire be far-flung;
Even though some flout the others,
Underneath are they blood brothers;
And shall learn, some crucial day,
How to walk a common way.

Keep before us, clear, the vision
Of Thy Holy commonwealth;
Guide us, Thou, in each decision;
Save us from the subtle stealth
Which would fill our souls this hour
With race hatred, lust of power,
Alienate our life from Thee
And Thy kingdom, yet to be.

Grant to us a sense of presence:
Make us all aware of Thee;
May Thy Holy Love unite us
In the bond that sets men free—
Free to understand each other,
Free to claim each as his brother,
Free to build in unity,
Free, O God, yet bound to Thee.

—Henry B. Robins.[1]

Prayer: A litany of dedication.

Leader: God, the Father of mankind, hear the prayer of thine earnest children. May we make Christ the foundation of brotherhood.

Response: God helping me, I will.

Leader: May we find action in Christ to be the spirit of brotherhood.

Response: God helping me, I will.

Leader: Through service with and for those in need may we generate a feeling of brotherliness for all.

Response: God helping me, I will.

Leader: That brotherly love may become a reality help us to share with our fellowmen those things which are good in our lives.

Response: God helping me, I will.

Leader: That the world may be saved from its sin and strife, may we broaden our field of service to include all peoples of the earth.

Response: God helping me, I will.

Leader: We have love for God, "because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:19, 20) Oh, most merciful Father, help us so to live that we may be worthy of thy love.

Response: God helping me, I will.

Leader: And our Good shall be crowned with brotherhood. In Thy name. Amen.

Remain with bowed heads while a choir or quartette sings softly, "O Beautiful for Spacious Skies."

—Blanche Secor Longman.

[1]Used by permission of the author.

Echoes From Everywhere

Kindergarten at Mexican Institute

THAT wonderful first day of kindergarten, September 7, 1943, brought 68 children, ages four and five, to the Mexican Christian Institute, San Antonio, Texas, of which 50 were admitted and the rest put on the waiting list. We were fortunate this year in having Dr. George Horton, returned missionary from Africa, to give these children a physical examination as they enrolled.

The little ones in Africa must have taught Dr. Horton how to make friends with children since out of all this group only one cried during the examination.

The mothers who came with the children were very appreciative of the advice the doctor gave concerning their children's needs. Then each mother watched with deep interest as her baby entered into life outside the home.

We who are to be their teachers pray for wisdom and understanding as we guide these little ones in new and rich experiences.

Dr. Horton and family are making San Antonio their home, and we feel sure we shall have their interest and cooperation here in the Institute and in the Mexican Christian Church.

—Leona Hood
Director of Kindergarten

Village Groups

Over 400 village groups are now more than financing their local work, and leaders have been located in a score of villages heretofore untaught. Though a score more villages have been reopened to teachers, the main missionary emphasis must continue to be the consolidation of work already established—the reaching by the Christian nucleus the other residents of the villages, as our district is less than one-ninth Protestant Christian. With church members averaging thirty years of age, whose equatorial life expectancy is little above fifty years, indicates that we must win thousands of new members annually to maintain our present membership. This the Mission will strive to do, and to inculcate in them deeper faith and finer Christian character.

—Mrs. Charles P. Hedges
Belgian Congo

Vacations in India

Frances Gamboe and I came to Bangalore, South India, for our vacation. Every hill station is crowded with refugees and the British who used to go home for the summer.

The Gordons are down here in Bangalore and liking it immensely. Dr. Gordon's eyesight is slowly but surely going. She cannot read at all now. Her general health is slowly failing, but her spirits, never. She is as jolly and sweet as ever. Mr. Gordon had a bad spell of sickness during the past year and has lost much weight. He hardly looks natural at all, but he says he is feeling fine. Margaret Gordon is here for the summer. She is working at the Methodist Mission Hospital, Nadiad, with Dr. Aldrich.

—Leta May Brown
Pendra Road, C. P. India

Visiting in Argentina

We have four churches in Buenos Aires and we have visited them all. The first service we attended I think I was most impressed by the friendliness. We had been asked to speak a few words, and following the service every person there shook

hands with us, including children. There were about fifty or sixty present. When we entered our beautiful little church in a section called Colegiales, I felt strangely at home. I wonder if any remember seeing in WORLD CALL several years ago a picture of the platform in that church with the window of Christ in the garden just above. I used that picture to show groups in China about an effective arrangement for worship services. I had not thought about it for a long time, and then, suddenly, I was there. Certainly it was a joy to worship in that church.

—EDNA W. GISH.

En Route to China.

Babies

Children, Youth, Babies—how many we see in India! Some greet us with smiles and salaams. Some merely look curiously at us. Many small children begin to cry and try to hide as soon as they see a missionary. I have come to realize that the mother has usually whispered that "The miss-sahib will hurt you or take you away if you aren't good." (Like—the goblins will get you if you don't watch out.) Before I knew this I was distressed at the bad effect my appearance in a village had upon the children. We believe that children have no race prejudice, but it certainly seemed that these children had. However, I saw that many tiny tots were not afraid and came crawling up to me to play with my shoe or to touch the bright color of my dress. Some mothers have given me their precious babies to hold. This is indeed an honor to be bestowed upon one trusted.

The mothers have varied ideas of child care and training. They love them and punish unwisely and too well! The babies and children are usually dressed in as few garments as possible—often only a little cotton shirt—very often the village babies do not wear this much! Those who are able to do so make the babies' clothes of satin—red, green, or some other bright color. For dress-up, some of them put rubber shoes—look like overshoes—on their babies. I always feel sorry for the little one for I'm sure they'd rather wiggle their toes in the dust—like Scattergood—instead of looking so swell!

Anyway, there are fat babies, thin babies, glad ones and sad ones, clean babies, dirty babies, rich babies and poor babies, Christian and non-Christian.

—EDITH CLARE WALDEN.

Pendra Road, India.

Echoes From Congo

The Congolese are under the stress of war, too. Increased demands for workmen for obtaining jungle exports, or for enlarging commercial plantations, tax their energies but reward them by better prices to cope with the necessarily high priced imports, so they remain poor, but have helped in the world's need, and do have a larger wage to tithe.

Many literate pupils come in from our district schools applying for work-scholarships (50 a week) for advanced education at the mission stations. When the limited supply of scholarships is exhausted, large numbers enroll as self-supporting students, living in the huts of fellow tribesmen or relatives. They garden, hunt or fish, and eke out something like a sustenance. The Mission could use double the number of scholarships, and has work that such students could do. Many older men enroll as evangelists in training, but Congo needs workers too much to let many older men be excused for defense work or Christian training. The Mission registers gratitude to the Christian Institute graduates who teach in Station Schools effectively enough that full programs were maintained even though vacations cut deeply into small missionary staffs.

—MRS. CHARLES P. HEDGES.

Belgian Congo.

In Memoriam

Mrs. J. W. Cook, June 20, 1943, Nevada, Iowa. World Call Secretary for 20 years. Loyal and faithful church member. Age 76.

Mrs. Daisy Bothel, September 24, 1943, Colorado. Former state president of missionary organizations and faculty member for youth conferences. Beloved by all in churches and by hundreds of youth. Aged 64.

Mrs. C. V. Hubbell, January 20, 1943, Ashland, Kentucky. Faithful and devoted member and leader of the Women's Council and First Christian Church. Consecrated to the cause of Christ.

Hidden Answers

1. What minister visited the work of the living link missionary of his church?
2. What social conditions did a Mexican Christian find in U. S. A?
3. What training program is designed especially for workers with children?
4. Who said, "If I can't dance, I can preach."
5. How important does Willkie consider missions and missionaries?
6. Tell how one C. E. group came to understand its financial obligation to the church.
7. What is the T. M. and W. transportation system?
8. How many of the men in the U. S. between 18 and 44 report four years or less of schooling?

Dr. William Barrow Pugh, chairman of the General Protestant Commission on United States Army and Navy Chaplains, is completing at the request of President Roosevelt, a mission begun by the late Bishop Adna Wright Leonard. He and Chaplain Rixey expect to visit Army and Navy war theaters in England, North Africa, the Middle East, India, China, Central Africa, and headquarters of the South Atlantic Fleet.

Left to right: Chaplain William V. Morgan, North Atlantic Wing; Chaplain Victor J. Laketek, 494th Headquarters and Air Base Squadron; Dr. Pugh; and Army Deputy Chief of Chaplains, George F. Rixey.

In a radio broadcast from Algiers, Dr. Pugh said:

"During the past month I have met over 75 per cent of the Army and Navy Chaplains in the various theaters of operations that I have visited; ordained ministers of all faiths, who are charged with the specific responsibility of ministering to the religious needs of the men. I wish I could tell you of some of the examples of the self-sacrificing work of these chaplains. I have already seen enough to know that when the history of the achievements of this war is finally written, it will contain no more heroic pages than those upon which are inscribed the consecrated work of the chaplains."

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Life Is Real, Life Is Earnest

AMONG the great ideas which have molded the brotherhood mind of Disciples of Christ, that of the essential reality and worth of human life and history has been most creative. Disciples have, therefore, been an optimistic, hustling, forward-looking people who were at home in the stream of Renaissance thought and aspiration.

The picture of squalid, ignorant, wretched cities of the Middle Ages in which education, science, and human welfare were all neglected while godly people prepared themselves to take leave of this vale of sin and tears, did not make sense to men like the Campbells and other early Disciple leaders.

Because they believed in making man's life a quest for the noblest and best, they depended on the techniques and institutions of education to give light, and these techniques were as applicable in man's religious practices as in his secular training.

Thus the liberal arts college has flourished among Disciples because it was conceived from the very beginning of the movement as an indispensible agency for achieving a more abundant life for each person.

And these colleges have been distinguished from their origins for their acceptance of all that contributes to the enlightenment, the welfare, the greater freedom, and the happiness of human beings. Religion, science, the arts, and in each generation the newly added fields of knowledge have been utilized in these colleges as essential spokes radiating from a common hub. No cramped, pessimistic, otherworldly or authoritarian tradition has ever ruled over their campuses.

Long before Longfellow made it a truism, they were demonstrating that "Life is real, life is earnest."

—JOHN L. DAVIS.

Men and Missions

THE Laymen's Missionary Movement, founded 37 years ago, originated Men and Missions Sunday in 1931 as a new approach toward the building of a better world. Leaders of the movement foresee a new era of appreciation for Christian missions as a long-termed solution of the problems now facing the world and invite all Christian laymen and preachers to participate in the observance November 14.

This is certainly an auspicious year for winning the support of our laymen. Their sons are in all corners of the globe, seeing with their own eyes the desperate need for the Christian world mission and also the transformation wrought in the areas reached by it.

It will be a day when men will be confronted with the present as well as the post-war tasks of the church of Christ. These tasks, whether concerned with our homeland or regions beyond, call for an "all-out" commitment of Christian men —"to set at liberty them that are bruised."

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Office Workers Please Note

The United Christian Missionary Society frequently is in need of office secretaries, typists, clerks and other office personnel.

No doubt some office or church workers would like to further the work of the Kingdom by becoming a part of our office organizations, thus dedicating their ability to religious work.

If so please write the undersigned giving your age, education, business experience, local church program participation, and the type of office work for which you are best qualified and prefer.

H. B. Holloway
Executive Secretary
Service Department

The United Christian Missionary Society
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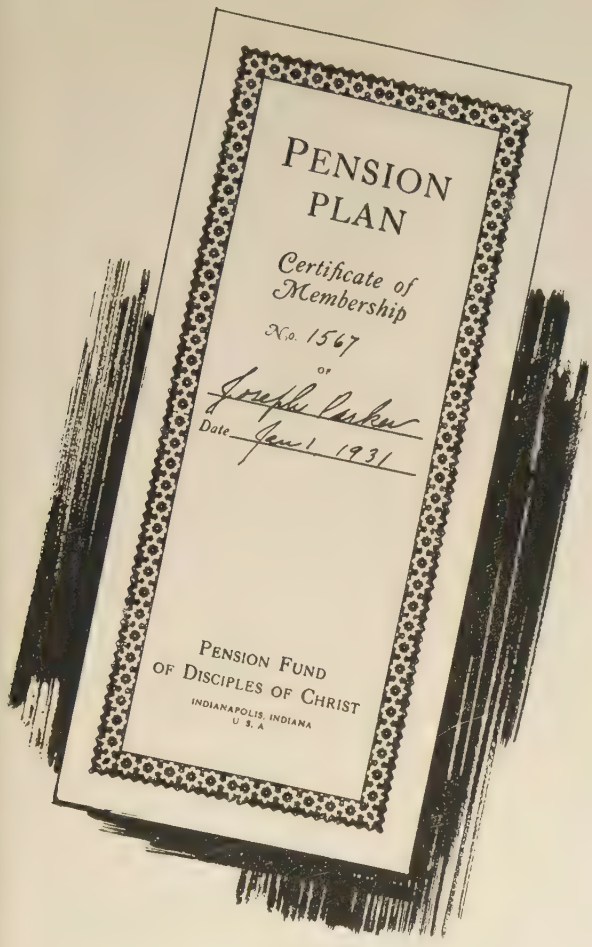
Indianapolis 7, Indiana.



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Suggested Text for Adult Classes

By C. W. LONGMAN

I SHOULD like to call the attention of the many adult classes to a recently published book well adapted for use as an elective and worthy of their careful study. It is *Concerns of a World Church*† by Geo. Walker Buckner, Jr. Its thirteen chapters provide an easy and natural division of the theme to exactly fit the time schedule for a whole quarter—and I can think of nothing more in keeping with the genius of Disciples of Christ.

This book makes easy reading, but the content is so arranged that the movement of the thought is clear. Even those who are not accustomed to think in this field will find the background sufficiently complete to give them a basis for thoughtful discussion and prayerful consideration.

Dr. Buckner writes out of a very vital interest in this area of Christian thought. He comes to the discussion amply furnished in experience and contacts with the movement of world Christianity. He speaks with suggestive urgency, not with dogmatic authority. It is a fresh spring of water in a dry and dusty world of division.

This book will find a warm welcome in our present world with its strife and divisions. It will be very warmly welcomed by Disciples of Christ for it states freshly their basic reason for existing, but at the same time challenges them to face the disunity of Protestantism and to see a continuing task.

There is an element of audacity in attempting to cover the scope represented by this book, and yet the author has rendered a real service by doing just that. The chapter titles will suggest the scope: The Faith by Which the Church Lives; The Church and Its Own Unity; That the Church May Speak; A Witnessing Church in a Despairing World; The World Church and Rising Nationalisms; Obligations of the Church to a Warring World; The Church's Stake in World Order; The Church and the Changing Social Order; The Church Looks at Race; The Church and Education; The Church and Human Freedom; The Mission of the Church to Its Members; and It Belongs to Mankind. Even a glance at these will indicate that we have here a contemporary statement. A careful reading of the book will make clear the broad canvas which has been spread.

And yet, within the brief compass of this book there is a very fresh and suggestive introduction to this most urgent responsibility of the Christian church. The busiest member of the church can find time to read this book and the most leisurely member will reread it again in order to think through the suggestive outline and its cogent statements.

†*Concerns of a World Church*, by Geo. Walker Buckner, Jr., 1943. 128 pp. Price $1.25. The Bethany Press, St. Louis 3, Missouri.

Universal Bible Sunday

UNIVERSAL BIBLE SUNDAY will be observed this year on December 12. Sponsored by the American Bible Society and supported by the churches of more than fifty communions, Universal Bible Sunday has become a nationally recognized event supported by endorsements of the President and the Governors of the states and bringing to the nation, over the radio networks, the voices of prominent religious leaders.

In sponsoring the celebration the American Bible Society, Bible House, New York City, supplies to every pastor in the country materials designed to encourage the spread of Bible reading and to acquaint the Christian people with the present demand for Bibles throughout the world which only the American people can meet. In its effort to cope with this need, the American Bible Society, which is the agent of all the great denominations in translating, publishing and distributing the Bible throughout the world, last year issued in the United States, 8,230,835 Scripture volumes for domestic and foreign use, exceeding its output of any former year. This record production was principally due to the demand for pocket Testaments for the men of our armed forces and for Bibles and Testaments for prisoners of war. Since early in 1940 the American Bible Society has distributed 3,375,67

CONCERNS OF A WORLD CHURCH

By George Walker Buckner, Jr.

"The concern of the Christian church and of Christian people in the problems of this world is basically a concern in human beings . . . the concerns of Jesus for the whole of human life," says the editor of "World Call" in this new book.

Here is a book to direct our thinking on new levels beyond an individualized, denominationalized, racialized, and nationalized local church. In this "One World" the church is world-wide. It is a fact! "There is no other fellowship of any kind, religious, political, economic or social, that is actually world-wide. It *is* up to the church to develop the sense of mutual interdependence in this inter-related world," states HENRY SMITH LEIPER in the Introduction.

"Here is reading to lift the sights of faith and stir to discussion and action . . . (to) prepare the church of today to be the Church of Tomorrow."

—Dr. Raphael H. Miller

". . . of real and permanent value . . . deals with the problems which every Christian has to face, and with which every church is concerned."

—Dr. Herbert L. Willett

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Scripture volumes to our fighting men and is still filling orders for chaplains at the rate of about 25,000 books a week. Through its office in Geneva, Switzerland, the Society has supplied almost a half million Bibles, Testaments and Gospel portions to prisoners of war in Germany and elsewhere in thirty-four languages.

Just now the American Bible Society is marshalling all its forces to publish large quantities of Bibles in various languages spoken in Europe for immediate supply to the civilian population of the impoverished nations there as soon as the war is over. Universal Bible Sunday this year will serve to inform the American people of these needs.

Christian Education in the Post-War World

(*Continued from page* 24.)

and women truly educated in Christian living are not Christians on Sunday and heretics in behavior the rest of the week. If it is to be adequate to our nation's and the world's need, we must educate our young people to be Christian business men, Christian statesman, Christian legislators.

Christian education for the world which is to come must show all Americans that building a Christian life in the home community and building it around the world are all a part of the same task.

Here in this country there are some 250 denominations or sects subscribing to the Christian faith. If we are to show ourselves a truly Christian nation among nations, no differences among these many sects must divide us. We must be first of all Christian, one in Christ and bound together by his spirit. There are many more non-Christians in the world than there are even nominal Christians. If we are to show the world the way of Christ, we must all use our full powers to that end—extend the benefits of sound Christian education to the farthest limits of our resources.

The great opportunity which a Christian nation has in the post-war world demands that its millions of people receive a Christian education, thorough, sound, transforming. Every Christian, now seeking an answer to the question, "What more can I do to help make a lasting peace for this nation and the world?" has the answer at hand. He can rededicate himself to the great teaching task of the church, and to support as never before every agency of religious education in his community, state and nation.

The apostle Paul, writing long ago to the Galatians at a time when they were much troubled as to how they might achieve the grace of God, spoke words which might well sum up for us the aim of Christian education today in this nation which loves liberty above life itself: "Ye have been called unto liberty; only use not liberty for an occasion to the flesh but by love serve one another. For all the law is fulfilled in one word, even in this: 'Thou shalt love thy neighbor as thyself.'"

"Train up a child in the way he should go and when he is old he will not depart from it." One of the best ways to train children is to put good books into their hands. Books that not only hold their interest but mold their lives into strong and beautiful characters. **Don't neglect your children during wartimes. They are tomorrow's leaders.**

PICTURE-STORY LIFE OF CHRIST

By Elsie E. Egermeier

Adapted from Egermeier's famous Bible Story Book. This book of stories and pictures puts the breath of life into the great and noble characters of New Testament times. They seem to step out of the pages as real living people. A child cannot resist picking up the book for its stories and pictures are so inviting. Big clear type makes reading a delight. Almost every story is illustrated with a full-page picture. Several great paintings are reproduced in beautiful colors. It is bound in durable grained fabrikoid. Wrapped in a Sallman designed color printed jacket. Three hundred pages, size 6x9. It's an unusual book and **priced at only $2.00.**

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Eyes on the Orient

(*Continued from page* 2.)

Peking, Hongkong-Canton, Nanking, Hankow and other important cities.

Christian faith has been a thousandfold justified and rewarded, both in spirit and in works, through the life of the Chinese church in these war years. The devoted struggle of the past eighteen months is as significant as the achievements of endurance and mercy in the opening scenes of violence and displacement. We will believe that God does not fear the coming of peace, and that he will sustain his children and his ministers for larger life and service in the years ahead.

Disciple Leaders to New Fields

(*Continued from page* 21.)

of the International Council of Religious Education, and of its Adult Committee, Adult Professional Advisory Section, and Field Program Committee. He has been chairman of the latter committee for the past three years. He is also a member of the Intercouncil Field Department, which represents the major national interdenominational agencies.

On December 1 Mr. Parry enters upon his new work as director of Christian education for the Los Angeles Church Federation and the Southern California Council of Churches.

As these three workers go into their new fields of service they bear with them the appreciation and good wishes of their former colleagues and their hosts of friends in our churches throughout the country.

Books Received

SOME BRIGHTER DAWN, Grace Noll Crowell. $1.00.

BURMA DIARY, Paul Geren. 50 cents.

LIVE, LOVE, AND LEARN, Joseph Fort Newton. $2.00.

RETURN TO CHRISTIANITY, Nels F. S. Ferré. $1.00.

A PORTRAIT OF JESUS, Sherwood Eddy. $2.00.

Harper & Brothers. New York.

WHEN CHRIST CONTROLS (Stewardship Messages), by John M. Versteeg. $1.50.

THE CHIANGS OF CHINA, Elmer T. Clark. $1.00.

THE CHURCH AND ITS YOUNG ADULTS, J. Gordon Chamberlin. $1.00.

THE BIBLE IN THE BUILDING OF LIFE, Mildred A. Magnuson. A course for Fifth and Sixth Grade in the Weekday Church School. $1.50.

Abingdon-Cokesbury Press. Nashville.

COME AND SEE, Helen Allen. $1.25.

BIBLE QUESTION BEE, Paul N. Elbin. Price not given.

Association Press—Revell Company. New York.

CHRISTIAN ADULT EDUCATION IN RURAL ASIA AND AFRICA, T. H. P. Sailer. Cloth $1.25; paper 75¢.

CHILDREN'S GAMES FROM MANY LANDS, Nina Millen. $1.00.

JUNIOR TEACHER'S GUIDE on "The Church and America's Peoples," and on "Christian Ventures in Learning and Living." 25¢ each.

DISCUSSION AND PROGRAM SUGGESTIONS FOR ADULTS on "Christian Ventures in Learning and Living," and on "The Church and America's Peoples." 25¢ each.

Friendship Press. New York.

THE WAR AGAINST GOD, Carl Carmer. Henry Holt and Co., Inc. New York.

A LOVELY FIND, William Allen Knight. A Christmas Gift Book. W. A. Wilde Co. Boston. 50¢.

GOD'S NOBLEMEN, Bess Samuel Ayres. A story of the death and burial of David Livingstone. The Artcraft Publishing Co. for the author, 305 S. Willomet, Dallas 11, Texas.

THE SACRED WRITINGS OF THE WORLD'S GREAT RELIGIONS. Selected and edited by S. E. Frost, Jr. Garden City Publishing Co. New York.

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1943 to August 31, 1943, Compared With July 1, 1942 to August 31, 1942

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1942-43	1943-44	1942-43	1943-44
Churches	$19,014.82	$25,459.64	$3,422.76	$ 4,774.89
Bible Schools	4,024.87	5,908.79	476.30	951.19
Christian Endeavor Societies	175.35	468.27	56.83	220.58
Women's Missionary Societies	2,563.90	3,845.57	123.05	2,268.71
Councils	4,872.61	5,503.89	278.20	4,729.71
Young Matrons' Missionary Societies	161.39	116.53	----	7.50
Guilds	355.58	500.57	----	105.00
Circles	91.91	83.15	----	14.00
Triangles	68.52	46.30	5.00	----
Children's Missionary Organizations	28.26	75.94	15.00	10.00
Unified Youth Groups	338.51	615.72	288.24	27.00
Unified Children's Groups	25.82	36.94	4.15	17.83
Individuals	904.45	1,619.52	2,012.84	5,461.28
Missionary Organizations Totals	$ 8,506.50	$10,824.61	$ 713.64	$ 7,179.75
Grand Totals	$32,625.99	$44,280.83	$6,682.37	$18,587.69

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$11,654.84.

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Book Chat

(*Continued from page* 10.)

published posthumously. A few of the chapter headings will indicate the content and treatment of this comprehensive and wholesome volume: "The Healing Ministry of Jesus," "Medical Psychology and Pastoral Psychology," "The Church and Emotional Maturity," "The Therapeutic Function of Preaching," and a good one for preachers, called "Vocational Neuroses of the Minister." The book is written with the author's usual simplicity and clearness.

Books mentioned on page 10

CONCERNS OF A WORLD CHURCH by George Walker Buckner, Jr. St. Louis 3, Mo. The Bethany Press. 128 pp. $1.25.

RETURN TO CHRISTIANITY by Nels F. S. Ferré. New York. Harper & Brothers. 76 pp. Price $1.00.

A PORTRAIT OF JESUS by Sherwood Eddy. New York. Harper & Brothers. 225 pp. Price $2.00.

THE CHURCH AND PSYCHOTHERAPY by Karl Ruf Stolz. New York & Nashville. The Abingdon-Cokesbury Press. 312 pp. $2.00.

If we could but travel back just a little ways
Along the dusty path which leads to yesterdays,
We might find many helpful things we did not do,
So many idle days which we would live anew. —CHARLES COOKE WOODS.

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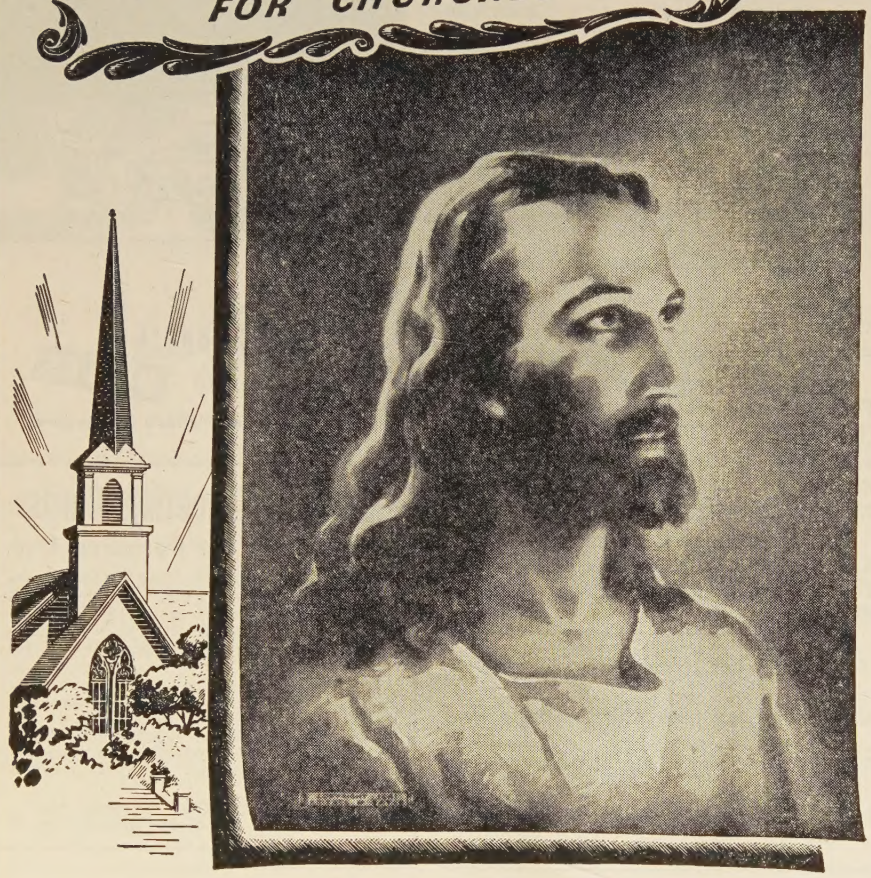

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Last Column

I Bind My Heart This Tide

I bind my soul this day
To the brother far away,
And the brother near at hand,
In this town and in this land.

I bind my heart in thrall
To the God, the Lord of all,
To the God, the poor man's Friend,
And the Christ whom He did send.

I bind myself to peace,
To make strife and envy cease,
God, knit Thou sure the cord
Of my thralldom to my Lord.

—Contributed by
ROSE ARMBRUSTER.

A woman who lives in Atlanta, Ga., down where they take their southern traditions seriously and where there seems to be some confusion about who won the Civil War, came to Indianapolis to visit her son. On the way to his home, he drove her past the Soldiers' and Sailors' monument. "What's that, Son?" she asked. He explained that it was a Civil War monument. "Why, what are they doing with a Civil War monument way up here?" Her son explained: "Well, they were in the war, too, Mother. In fact, around here they think they won it."—Indianapolis *Times.*

"How do you explain the shortage of meat?"

"I don't know, but you certainly can't blame the boys who make the drugstore sandwiches."—*Pathfinder.*

A Scotchman had been away from home for eleven years. When he returned he found his five brothers wearing long beards.

"Why the hair-r?" he asked as he confronted the group.

"Dinna ye remember? Ye took the razor with ye."—*Exchange.*

What sculpture is to a block of marble, education is to a human soul.—*Addison.*

A good speech should have a good beginning and a good ending, and keep the two as close together as possible.

—*Persian Proverb.*

Ration

Rations of meat, rations of cheese,
Rations of bacon and ham;
Rations of eggs, rations of milk,
Rations of sugar and jam;
Rations of fruit, rations of lard;
Rations of butter and tea,
Rations of clothes, rations of boots!
Come and go shopping with me!
Unrationed sky, unrationed sea,
Unrationed sunshine and breeze;
Unrationed stars, unrationed clouds,
Unrationed beauty of trees;
Unrationed peace, unrationed hope,
Unrationed faith, unrationed grace,
Free from our Father above.

—*The Australian Church Record.*

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3—A directory of each of the organizations affiliated with the International Convention of Disciples of Christ.

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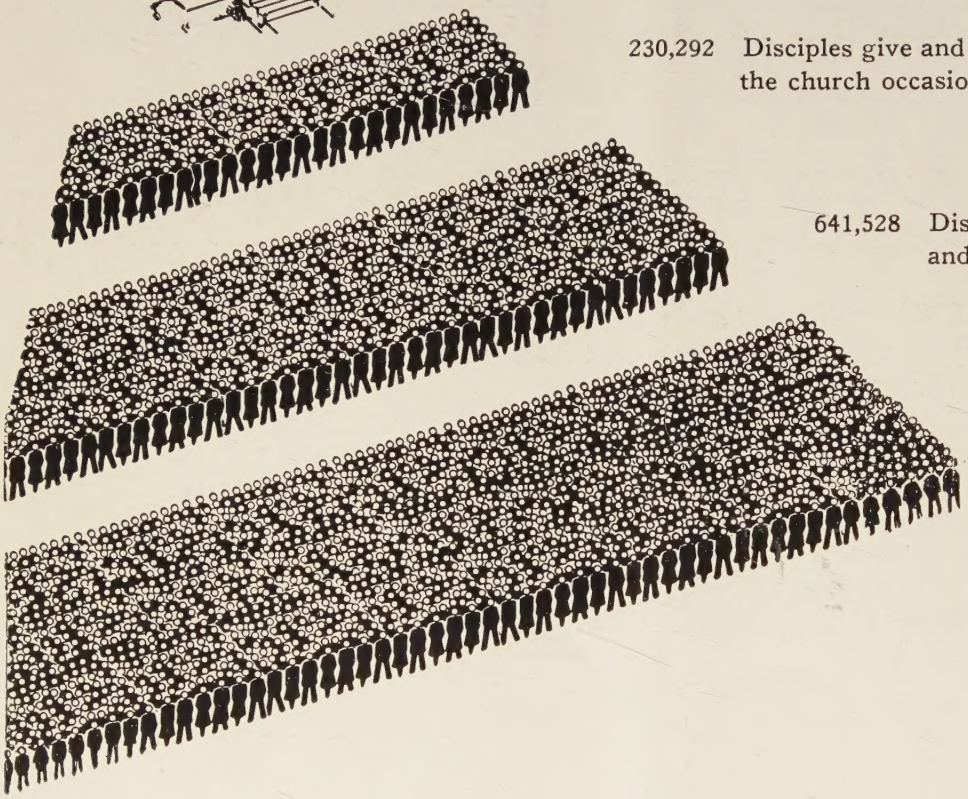

230,292 Disciples give and serve the church occasionally.

641,528 Disciples give and serve regularly.

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(Estimated on basis of survey of local churches.)

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